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2nd Ed.

HANDBOOKS FOR THE INDIAN ARMY

GURKHAS

Compiled under the orders of the Government of India

BY

Major C. J. MORRIS
late 2nd Bn., 3rd Q. A. O. Gurkha Rifles.

1936

SECOND EDITION.

Revised by the author.
First published in 1933.



DELHI: MANAGER OF PUBLICATIONS
1936

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ENGLAND.

**THE HIGH COMMISSIONER FOR INDIA, INDIA HOUSE, ALDWYCH, LONDON, W. C. 2.
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PREFACE.

THE original edition of this book was compiled by Colonel Eden Vansittart, late of the 10th Gurkha Rifles, and a revised edition, prepared by Major (now Colonel) B. U. Nicolay, late 4th P. W. O. Gurkha Rifles, was published in 1915, and reprinted in 1918. The present edition has been entirely rewritten and contains practically none of the original book, although the general arrangement of the earlier work has been more or less followed.

The book does not pretend to be an exhaustive study of the ethnology of Nepal, and no more than an outline sketch of the customs of the people has been attempted : but in order to make it as useful as possible to those who may desire to pursue the subject further, titles of books bearing on the particular subject under discussion have been given in footnotes, and full use has been made of Nepali words.

I must accept full responsibility for the accounts of the various customs and ceremonies. Some of these, I am aware, may be open to contradiction, for it is a fact that in some cases the customs and practices of the various clans and kindreds differ from district to district, and in a book of this nature it has been necessary to generalize.

In the lists of clans given at the end of the chapters dealing with each particular tribe it will be noted that many of the kindreds are apparently variations of one word. We do not know what is to be taken as the standard, if indeed there is one : should we, when dealing with Magars for instance, speak of the Siali, Sījāli, or Syōjāli kindred ? All are about equally met with and all are fairly obvious variations of one word. There can be no harm in noting all variations, and for this reason I have written down in the lists all the various forms that I have come across, except those which were obviously due to defective speech. A very large number of new kindreds has been noted ; and it would be most interesting to know if these have come into being since this book was first written or whether they had merely not been noted in the earlier editions.

In the preparation of this book I have received help from many friends, particularly from Gurkhas of all ranks. I must, however, mention particularly Bada Kaji Pradipta Manybar Marichi Man Singh, C.I.E., Private Secretary to His Highness the Maharaja of Nepal, who read the book in manuscript and offered many valuable suggestions. To Lieut.-Colonel (Hony. Brigadier-General) Sir Terence Keyes, K.C.I.E., C.S.I., C.M.G., sometime British Envoy at the Court of Nepal, also, I am indebted for much of the information contained in Chapter 3. My indebtedness in other fields has, I hope, been made sufficiently clear in the text.

Darjeeling, June 1932.

C. J. M.

PREFACE TO THE SECOND EDITION.

Apart from the correction of minor errors and misprints the bulk of this book remains substantially the same as in the first edition. Since it was written however I have had the privilege of receiving the criticisms of my friend Commanding General Sir Kaiser Shamsheer* of the historical parts. General Kaiser's knowledge of the history of his country is unique; for it is based not only on a life-long study of all the ordinary available literature but also of the many state records in the archives of Nepal. He has thus been able to give me information concerning doubtful points of which no ordinary student could possibly be aware. I am greatly indebted to him; for without his co-operation Chapters 2 and 3 could never have been as accurate in their facts as I feel sure they now are.

The Recruiting chapters have been brought up to date and some new material added.

Lar. sdowne, October 1935.

C. J. M.

* Supradipta Manyara Nepala Tara, Suprasiddha Prabala Gorkha Dakshina Bahu, Southern Commanding General Sir Kaiser Shamsheer Jung Bahadur Rana, K.B.E., *Grand Officier de la Légion D'Honneur*, Director General for Foreign Affairs, etc.

SYSTEM FOR TRANSLITERATION OF NEPALI WORDS USED THROUGHOUT THIS BOOK.

अ	a	घ	gh	द	d
आ	ā	ङ	ṅ	ध	dh
इ	i	च	c	न	n
ई	ī	छ	ch	प	p
उ	u	ज	j	फ	ph
ऊ	ū	झ	jh	ब	b
ऋ	r	ञ	ñ	भ	bh
ए	e	ट	t	म	m
ऐ	ai	ठ	ṭh	य	y
ओ	o	ड	ḍ	र	r
औ	au	ढ	ḍh	ल	l
ँ	in or [˘] ~	ण	ṇ	व	w or v
ः	h	ड्	r	श्	ś
क्	k	ढ़	rḥ	ष्	ṣ
ख	kh	त्	t	स्	s
ग	g	थ	th	ह	h

This system is the one used by Professor Turner in his *Nepali Dictionary*. The only points which call for special note are that in this system **c** represents the Nagri sound च, which in most older systems of transliteration was written *ch*: *ch* is here used to represent the aspirated *c* which was usually written as *chh*: and [˘] over a vowel represents the nasalised *n* sound.

“As in Bengali, and perhaps in Gujarati,” notes Turner in the Introduction to his *Dictionary*, “there is in spoken Nepali no longer any distinction of quantity or quality between long *i* and short *i*, or between long *u* and short *u*. Of late years there has been a certain tendency to write the short forms in the interior of words, the long when they are final. But there is no justification for such a practice. And since there is no distinction in pronunciation I have uniformly used the short forms”.

I have generally written Nepali words in *italics* with diacritical marks only the first time that they are used, but have not been absolutely consistent in this matter.

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PART I.

CHAPTER 1.

THE GENERAL GEOGRAPHY OF NEPAL AND THE ADMINISTRATION OF THE COUNTRY.

Nepal is a narrow tract of country extending for about 520 miles along the southern slopes of the central portion of the Himalaya. It lies between the 80th and 88th degrees of East Longitude, and its breadth nowhere exceeds 140 miles and averages between 90 and 100 miles.

The general direction of the country is from west to east; the most southern and eastern corner at the river Mechi reaches as low as the 26th, whilst its most northern and western angle extends up to the 30th degree of North latitude.

Nepal is bounded on the north by Tibet; on the east by the native state of Sikkim and the river Mechi; on the south by Bengal and the United Provinces; and on the west by Kumaon and the river known to the hill peoples as the Maha Kali, and to the plains-dwellers as the Sarda.

Until the year 1815 the Kingdom of Nepal was much more extensive and included the present-day Kumaon and all the hill country up to the river Sutlej. This territory was ceded to the British by the Treaty of Segauli in circumstances which will be described later. The country consists of four distinct zones running east and west. These are as follows:—

1. The Terai. A belt of grass and sal jungle varying in breadth from 10 to 30 miles and skirting the British frontier from the Sarda to the Mechi.
2. The Duns. Beyond the sal forests and separating it from the second zone is a sandstone range. This range runs in a fairly pronounced form along the whole length of the country and does not rise more than from 300 to 600 feet above its immediate base, and is from two to three thousand feet above sea level. The Duns are valleys lying behind and below this sandstone ridge and are situated at an average height of 2,500 feet above sea level. They comprise most of the country lying between the sandstone range and the second range of hills. Although now in British Territory Dehra Dun is a typical example of the Dun formation.
3. Hill Country. From the northern extremity of the Duns the main range of the Himalaya rises to the north in a series of ridges ever increasing in height until the great inaccessible and permanently-snow-covered peaks are reached. This hill region, up to an elevation of about 10,000 feet, may be considered as the third region.
4. The fourth zone comprises all the country lying beyond the third. Much of it comprises practically inaccessible mountain country which has never yet been visited by man. Contained in it are some of the highest mountain peaks on the face of the earth, but the region is also traversed by several passes which, owing to their great elevation, are only open to travellers during a short portion of the hotter months. There is a certain amount of trade between Nepal and Tibet which passes

over these routes but it is probable that this is ever tending to decrease as communication with British India becomes easier. This has already been the case in the country to the east of Eastern Nepal where many of the old trade routes have now fallen into practical disuse.

The passes leading into Tibet are as follows :—

1. The Takla Pass : midway between the peaks of Nanda Devi and Dhaulagiri. The Karnali branch of the Gogra river quits Tibet and enters Nepal by this pass.
2. The Mustang Pass : about 40 miles to the east of Dhaulagiri and leading to a small principality of that name at the foot of the mountain, but on its northern or Tibetan side. On the northern side of the Pass, on the high road to Mustang, is a large village named Muktinath which is much visited by pilgrims as well as by traders in Tibetan salt. Muktinath is said to be eight days journey from Mustang and four from Beni Shahar, the capital of the district of Maliban.
3. The Kerong Pass : to the west.
4. The Kuti Pass : to the east of Gosainthan, considered by Hindus to be one of the most sacred peaks in the whole Himalaya. These last two passes being the nearest to the Capital are much frequented by Tibetan pilgrims. The Kerong is said to be passable for ponies, but the Kuti is difficult for all forms of animal transport. The Kuti route is said to be the shorter. The main route to Lhasa runs over the Kuti Pass and the traffic along this road is therefore greater than that on any of the other mountain passes.¹
5. The Hatia Pass : about 50 miles east of the Kuti. The Arun, by far the largest of the seven rivers whose union forms the Kosi, quits Tibet and enters Nepal through the Hatia Pass.
6. The Wallang, or Wallanchen Pass : situated in the eastern extremity of the Nepal Himalaya and slightly to the west of Kangechenjunga. This pass was extensively repaired during the scare with Tibet in 1885.

The territory of Nepal, within the hills, from Kumaon on the west to Sikkim on the east, is divided into three large natural divisions by four very lofty and massive ridges which are given off respectively by the peaks of Nanda Devi (25,700 feet); Dhaulagiri (26,826 feet); Gosainthan (26,305 feet); and Kangechenjunga (28,153 feet). It may be noted that Mount Everest lies roughly midway and somewhat behind the two last named. It is 29,002 feet in height and gives off no main ridges. The south face only of the mountain is situated in Nepal, the main bulk being in Tibetan territory.

These four enormous ridges stand out at right angles from the central axis of the Himalaya and run parallel to each other nearly due south towards the plains of India. Each of these three natural divisions into which Nepal

¹ For an account of the Kuti-Lhasa route see "An account of Tibet. The travels of Ippolito Desideri of Pistoia, S. J. 1712-1727" edited by Filippo de Filippi, London, 1932. Father Desideri is one of the very few Europeans who have traversed this route.

is divided is walled in on all four sides by mountain barriers : on the north by the snowy range ; on the south by the chain of sandstone hills already referred to ; and on the east and west by one of the above-named ridges.

Each of the districts thus walled in forms a large mountain basin sloping gradually to the south and furrowed by numerous streams which rise in the surrounding mountains. All these flow towards the plains and all converge towards each other so decidedly that they unite into one large river in two out of three districts before they reach even the sandstone range of hills.

Each of these three mountain basins derives its name from the river by which it is drained :—

1. Western Division, or basin of the Karnali, or Gogra.
2. Central Division, or basin of the Gandak.
3. Eastern Division, or basin of the Kosi.

In addition to these three Divisions there remain two others. These are :—

4. The Nepal Valley, in which is situated Kathmandu, the capital of the country and centre of government, and
5. The Terai.

The Nepal Valley is formed by the bifurcation of the ridges running south from Gosainthan, thus forming an isolated triangle. It is watered by the Bagmati, a river which drains the whole of this district. From a study of the available geological evidence it seems practically certain that the Nepal Valley was at some former period a lake, the draining of which was caused by the bursting of one of its barriers. When this event occurred it is impossible to say, but the happening forms the subject of one of the Nepalese mythologies described in the following chapter.

The valleys formed by the numerous streams running from the main watershed are, in their lower portions, thickly inhabited and well cultivated. The most populous valleys are at an elevation of about 4,600 feet, but cultivation is carried on at heights as great as 13,000.

The principal rivers of Nepal, from west to east, are as follows :—

1. The Maha Kali (known as the Sarda in the plains); 2. Karnali ;
3. Rapti ; 4. Gandak ; 5. Bagmati ; 6. Kosi ; and 7. Meehi.

As has already been explained Nepal is divided into five natural divisions. The Western Division is inhabited by the Doti and other tribes which are not pure Gurkhas. Until the close of the last century it was divided into 22 separate principalities which were known as the Baisi Raj (from *bais*, meaning twenty-two). These were all tributary to the Raja of Jumla. The names of the twenty-two principalities were as follows :—

Achhami.	Darimeka.	Jajarkot.	Musikot.
Bamphi.	Doti.	Jhari.	Rolpa.
Bilaspar.	Gajur.	Jumla.	Rukum.
Chain.	Gurikot.	Kalagaon.	Sallyan.
Dailekh.	Gutam.	Mallijanta.	
Dalang.	Jagwikot.	Mallianta.	

Each of these principalities was ruled over by its own chief or raja, but at the present day the states are not recognised by the Government of

Nepal; and it is understood that with a few exceptions the descendants of the old princely families do not now occupy a status in any way different from that of their one-time subjects.

The Central Division has been called since time immemorial by the Nepalese the Sapt Gandaki; that is the country of 'The seven, or *sāpt*, Gandaks', owing to the fact that it lies among the seven streams which uniting form the Gandak river. By these all the country between Dhaulagiri and Gosainthan is drained.

The Sapt Gandaki, from west to east, are as follows:—

1. The Barijai; 2. Narayani; 3. Seti Gandaki; 4. Marsiangdi;
5. Daramdi; 6. Gandi; and 7. The Tirsuli.

The Central Division is the home of the Magars and Gurungs, and it is principally from this part of Nepal that the majority of the recruits for the British Service, excluding those of the two Eastern Regiments, are enlisted.

Towards the close of the nineteenth century the Central Division included within its limits, besides the Kingdom of Gurkha proper, 24 other independent principalities known collectively as the Chaubisi Raj, or 'Country of the twenty-four, or *chaubis*, kings'. These principalities were named as follows:—

Argha.	Gaerhung.	Lamjung.	Piuthan.
Bhirkot.	Ghiring.	Latahung.	Pokhra.
Batauli.	Gulmi.	Malebum.	Payung.
Deorali.	Isma.	Musikot.	Rising.
Dharkot.	Kaikho.	Nawakot.	Sataun.
Galkot.	Kanchi.	Palpa.	Tanahu.

Prior to the conquest of the western hills by the Gurkhas, Jumla was the chief of the forty-six principalities into which the country between the Kali and the province of Gurkha proper was divided; and to the chief of this State all the principalities were nominally tributary. Towards the close of the eighteenth century, however, they were all conquered and annexed to Nepal proper by Bahadur Sah. The Raja of Jumla was confined in Kathmandu, and the allegiance of all the tributary chieftains, most of whom appear to have been Rajputs, was secured by means of hostages at the Capital, or by marriages between them and members of the Gurkha Royal Family.

The Central Division was now divided by the conquering Gurkhas into five provinces: 1. Malebum, north-west portion; 2. Kaski, south-west; 3. Palpa, south; 4. Gurkha, east; and 5. Pokhra, northern portion. This division still exists at the present day.

It will now be necessary briefly to survey the eastern part of Nepal. This includes the whole of the country watered by the mountain tributaries of the Kosi river. As it is contained within the limits of this river and its seven branches it is known as the seven, or *sāpt*, Kosi country.

From west to east the branches of the Kosi are as follows:—

1. The Milamechi; 2. Sun Kosi; 3. Tama Kosi; 4. Likkhu;
5. Dudh Kosi; 6. Aran; and 7. The Tambar.

These streams all rise in the neighbourhood of the snows and run nearly parallel to each other: but as they approach the lower range they suddenly converge towards a common point of confluence at Varaha Kshettra, or Bara

Chettra. At this place their waters unite into one large river which is called the Kosi, and eventually fall into the Ganges a little below Bhagalpur. Of the seven rivers the Arun is by far the biggest.

The basin of the Kosi is divided into two provinces. The district lying on the western bank of the Arun and extending between it and the Dudh Kosi is the country of the Rais, or Kirantis, a tribe that once possessed considerable power and territory, but which was speedily reduced to submission by Prithwi Narayan after his conquest of the Nepal Valley.

The district lying on the eastern bank of the Arun and extending from it to Sikkim is known as Limbuan, or the country of the Limbus. It formerly belonged to Sikkim; but it too was conquered and annexed to Nepal by Prithwi Narayan.

Prior to the conquest of the Nepal Valley the territories of the Newar Kings of Bhatgaon extended eastwards to the Dudh Kosi, which at that time formed the boundary between the country of the Newars and that of the Kirantis.

There now remain for consideration only the Terai and the Nepal Valley. The Terai consists of that portion of low-lying land which intervenes between the outermost hills of Nepal and the British Frontier. It is a long narrow strip of forest and grass jungle, with here and there patches of cultivation and stretches of swamp. It extends from the Sarda or Kali on the west to the Mechi on the east. Its greatest breadth nowhere exceeds 30 miles and averages about ten. The Terai is perhaps best known as one of the finest big-game preserves in the world. At certain times of the year, however, it is extremely malarious, but in recent years the Nepal Government has made great efforts to make parts of this stretch of the country more habitable. It was here, in 1911, that Maharaja Chandra Shamsheer had the honour of receiving H. M. King George V as his guest and entertaining him with rhinoceros and tiger shooting. Ten years later H. M. King Edward VIII, when Prince of Wales, was similarly entertained.

The Valley of Nepal is completely surrounded by mountains which vary in altitude from five to eight thousand feet above sea level. It is roughly oval in shape, with an average length of 15 miles, and an average breadth of 13. The area is about 250 square miles. The British Legation is 4,700 feet above the sea, and the Envoy also has a small bungalow on the high Kakani ridge, north of the Valley, which is occupied when Kathmandu becomes unbearably hot, as it does at times during the summer.

The Nepal Valley is densely populated and is said to contain some 350,000 souls, the majority of whom are Newars. It is well supplied by numerous streams which all converge and join the Bagmati. Kathmandu, the capital city, is an immense place, and here live in different palaces the King, the Prime Minister, and all the great officials. The name Kathmandu is said by some to be derived from *Kastha*, meaning wood, and *mandap* meaning temple; and near the Darbar Square there is a very old building now known as Kathmandu. It is at present used as a home of refuge for fakirs, but the original purpose for which it was built is not known. The name and age of the building, however, certainly lend colour to this theory of the origin of the name of the Capital.

It is difficult in the case of a hilly State like Nepal accurately to calculate the area of the country, but it is believed to be about 54,000 square miles. During the years 1925-27 the first regular survey of the country as

a whole was carried out by the Survey of India at the request of the late Prime Minister, Maharaja Sir Chandra Shamsher, and the sketch map issued with this volume is based on its preliminary work.¹

The total population of the country is believed to be somewhat over five and a half millions, of which considerably more than one-half live in the hills.²

The Nepal Valley is reached *via* Raxaul, a small station on one of the branch lines of the Bengal and North-Western Railway. From here the recently opened Nepal Government Railway runs to Amlekhganj on the further side of the Terai, and the onward journey is continued by motor, except for the portion between Bhimphedi and Thankot, which is not passable by any form of wheeled vehicle.

The only other road of importance is that connecting the frontier station of Nautanwa, some fifty miles north of Gorakhpur, with the important town of Batauli at the far side of the western Terai. This road is now (1932) being made fit for heavy motor traffic throughout the year and a regular motor service is already in operation along it. It is along this road that the bulk of pensioners and recruits from Central Nepal come down to the plains, for the majority of the hill routes converge on to it. Other parts of the country can be reached from the following stations on the Bengal and North-Western Railway.

From Bhaptiabi Station to Hanuman Nagar and thence to Okhal-dhunga (No. 3 East): From Jaynagar Station to the district of Ramechhap (No. 2 East): from Jogbani Station to Dhankuta: and from Nepalganj to the Western districts of Nepal.

For the rest the country is served by a network of hill tracks. Most of these are of the very roughest description, but they serve their purpose well enough at present.

Nepal enjoys complete political independence, and her relations with the British are now regulated by the Treaty of Friendship concluded in 1923 (See Appendix 3). Each country has a minister accredited to the Court of the other: on the British side the minister is styled H. B. M. Envoy Extraordinary and Minister Plenipotentiary at the Court of Nepal, and he resides in Kathmandu. The Nepalese representative is accredited to the British Government and deals direct with the Foreign Office in London. It can thus be seen that the position of the country is in no way comparable with that of the Native States of India, whose policy is directed by Government, but is rather that of an ally with whom we are on terms of the greatest possible friendship. It may be noted here that Nepal is closed to European travellers except at the personal invitation of the Maharaja. Beyond the narrow limits of the Valley of Kathmandu Nepal is and will probably long remain a land unvisited by those of western birth and it is only under the strictest regulations that the Nepalese permit even the people of India and Tibet to tread their way along their mountain paths or use the long undulating tracks that painfully link together the towns of outer Nepal.

His Majesty the Maharajadhiraj, as the King (*Pāc Sarkār*) is called, is the Sovereign of Nepal; but His Highness the Maharaja, which is the title of the Prime Minister (*Tin Sarkār*), is the virtual ruler of the country and is

¹ For a list of the maps of Nepal which have so far been published see Appendix 2.

² See Appendix 2 for detailed figures of the Nepal Census taken in 1920, also for figures of Gurkhas domiciled in British India.

supreme in all matters affecting the government, whether political, administrative, executive, or military. He is advised by councils composed of Bharadars, or Nobles, and by certain State Officials.

The Judicial administration of Nepal is carried out as follows.¹ Subordinate to the Court of Bharadars at the Capital, a Court of from five to ten men of high position, are three Diwani Courts and one Court of Registrations. There is no limit to the civil jurisdiction of these courts, but an appeal lies against their decisions to the Bharadars. These four courts deal with cases which cannot be decided by the Thanas, which are Police Courts executing the direct orders of the Maharaja. The Thanas deal with cases of defamation, gambling, counterfeiting, adulteration of food, violation of the law of preserved forests, kidnapping; and so on. Thanas have, further, special powers to decide charges of sedition, or of creating disaffection against the King or Prime Minister. Besides these there is the Amini Goswara Court, which is held in the Terai, and which deals principally with cases in which one or both parties is a foreigner, for it should be noted that quite a number of Indians are resident in the Terai.

The Provincial Courts deal with criminal in addition to civil cases. Appeal lies from all their decisions, and cases such as murder or sedition cannot be decided without reference to the Maharaja. Of these provincial courts there are twenty-eight Adalats in the hills, and twenty-two Amini Courts in the Terai. Besides these there are in the hills ten Gaundas and eight Goswaras composed of senior military officers. Nine similar courts exist in the Terai, where the chief officers are known as Bada Hakim.

The bulk of the revenue of Nepal, apart from that derived from the Government of India as a result of the various Treaties, comes from land dues. The average rent varies from four to ten rupees per bigha in the Terai, and from one to two rupees in the hills. Lands under sub-tenants have higher rents which in many cases consist of half the produce of the land in question. The difference in rates is due to the fact that the Terai land is more productive than that of the hills. Other sources of revenue are customs duty, fines levied at Courts of Justice, and the sale of hides and skins, whilst timber cutting in the Terai is now carried out on a large scale. There is, however, no system of direct taxation, and the total amount of revenue is said by the Nepal Government to amount to about one and a half crores of rupees yearly.

For the collection and payment of land revenues each village in the hills has an official known as *Mukhiyā*. He is assisted when necessary by men known as *Jethā Burā*; literally 'Village elders'. Mukhiyas collect rent from tenants of Government land and pay the amounts so received into the nearest Jilla, or District Headquarters. The Mukhiyas are remunerated with five-per-cent. of their collections, and also one day's service from their villagers, as will be explained later. The term Mukhiya is generally understood throughout Nepal; but Limbus also use the terms *Subā*, and *Rais Pagri*. The office is hereditary, but in the event of a vacancy being unfilled by reason of there being no heir the post is filled either by popular vote, or by a nominee of the nearest Government official.

In the Terai revenue is collected by Zamindars, through Patwaris, and paid into the nearest Treasury. The system does not, therefore, differ from that in force in adjacent India.

¹ See also "Nepal" by Perceval Landon. Volume 2, page 176 *et seq.*

"The regular Army of Nepal", notes Landon (Nepal), "numbers about 22,000 men. The Militia, which was first organised by Maharaja Rana Udip in 1879, varies somewhat from year to year, but may be taken at 13,000 men. The Reserve, consisting of all men who have had military training, is liable for service at the call of the Prime Minister; and though it is impossible to distinguish between those who undertook active military work during 1914-18 and those who served in a non-combatant condition, it is clear that the entire military strength of Nepal is very much greater than had previously been supposed. The following figures indicate the growth of the personnel of the Army and the militia since the war with Great Britain in 1814 :—

—	1812	1841	1859	1922
Regulars—				
In the Capital	5,658	10,140	20,048	22,520
In other places	9,029	9,153	6,014	6,077
Militia . . . . .	..	..	..	12,860
Total	14,687	19,293	26,062	41,457

"The following is a general indication of the distribution of the Army :—

Regulars :—Three battalions at Palpa or Butwal (Batauli) ; one battalion at Baitadi or Dipal ; twenty-six battalions in the Valley.

Militia :—Two battalions are stationed at Dipal and two at Pokhra. The other chief military stations of Nepal garrisoned by militia or by regulars and militia are Ilam, Dhankuta, Sindhuli, Udaipur, Kaphuk Garhi, Bhojpur, Pati, Okhaldhunga, Ramechap, Dhulikhel, Piuthan, Kuljung, Dailekh, Salyan, Dullu, Dhulandhora, and posts in the Valley of Kathmandu."

Service in the Nepalese army is usually for three years with a right to serve on with the recommendation of the officer commanding the battalion. The Regular army is clothed in khaki and armed with the S. M. Lee Enfield rifle. The Militia is, for the most part, dressed in dark blue cotton, with a headdress formed of tightly-rolled black material with a silver or gold badge denoting the wearer's rank (*Cāḍ Torā*). The duties of the Militia are not dissimilar to those of Police in other countries. In the majority of the regiments men of all tribes are to be found. There are, however, a few regiments whose ranks are only open to those of a certain tribe. Thus, the Kali Bahadur and the Kali Parshad regiments are composed entirely of Gurungs whilst the Purana Gorakh enlists only Magars. The *corps d'elite* of the army is known as the Rifle Regiment. The men in it are of magnificent physique and few of them are less than six feet in height. They are of all tribes and are used almost exclusively in guarding the royal person.

One curious custom in connection with the army should be noted. This is the system of service by rotation. Thus, if after a time a man desires to proceed to his home he first arranges for a friend to take the place he will leave vacant in the regiment. These men are known as *dhākra*, and after spending a few years at home they may again enter the ranks and take the place of others who, in their turn, go home for a year or so.

CHAPTER 2.

THE HISTORY OF NEPAL. PART 1.

From the earliest times to the rise of Prithwi Narayan.

The exact origin of the word Nepal is at present unknown but its most popular derivation is from *Ne*, being the name of a celebrated ascetic who lived at the junction of the Bagmati and Kesavati rivers, and *pālā*, meaning cherished, or looked after. Used in this sense the word might mean 'The country looked after by Ne'.

At the present day the word Nepal is used by modern geographers to denote all the country lying within the present boundaries of the Gurkha kingdom. It will be used in this sense throughout this book, but it should be noted that to the Gurkhas themselves, Nepal means only the Nepal Valley, and in conversation they invariably employ the name in its thus strictly limited sense. A Gurkha when asked his country of origin invariably replies with the name of the district in which his home is situated, and only when his village happened to be in the actual Valley would he describe himself as coming from Nepal.

The early history of the country is shrouded in doubt and uncertainty. Dynasty succeeded dynasty, an occasional monarch leaving his mark upon the country. It would be out of place to devote space in this volume to the various theories concerning the very early periods of the history of Nepal, and the reader who is interested in the subject is referred to the Bibliography in Appendix 7.

It is only with the rise to power of Prithwi Narayan Sah in A. D. 1769 that we commence to get an accurate picture of past events in Nepal; but before dealing with the period following that king's accession it will be necessary first briefly to survey what little is known of the previous history of the country.

Nepal enters into authentic and positive history in the fourth century of the Christian era. The first known "document" which contains any reference to the country is the panygyric of the Emperor Samudra Gupta on the pillar at Allahabad. In the enumeration upon it of the various peoples who were at that time either vassals or direct subjects of the powerful sovereign who was then dominating India, the King of Nepal is mentioned among the neighbouring sovereigns.

Early literature, both Hindu and Buddhist, is extremely vague so far as Nepal is concerned, and it can be said with almost certainty that the specific name of the country does not appear either in the Mahabharat or the Ramayan. That this is so is all the more extraordinary when it is realised what a large part the Himalaya plays in both these epic poems.

Although the early history of Nepal is so veiled in mystery there appears little doubt that the Valley, in common with similar geographical formations throughout the Himalaya, was at one time a lake. Of this there is definite geological evidence; but the early Hindus and Buddhists attribute the formation of the Valley to Krishna and Manjusri respectively. These deities are alleged to have cut a pass through the mountains which encircled the Valley with one cut of a sword and thus allowed the water to escape. To the second

of these two deities, Manjusri¹, a name, be it noted, which does not imply any specific person but merely 'The venerable one from Manchuria', is attributed the establishment upon the throne of Nepal of the first known king, one Dharmakar.

Manjusri, whoever he may have been, is believed to have come from China on a pilgrimage, and he was accompanied by Dharmakar who was, by virtue of his extreme piety, known as 'The treasure of the Law'. It is not difficult to understand how Dharmakar, upon his subsequently becoming king, infused the influence of the land of his birth into the country over which he was now destined to rule. It is stated that he organised it entirely upon Chinese lines, the traces of which are discernible not only in the knowledge, commerce, and culture of the country, but even in the buildings, many of which were constructed in the form of several overlapping stages and now familiar to us as the pagoda, a form of building which is very common in the Nepal Valley to this day.

On the death of Dharmakar many kings and rajas succeeded one another in assuming the reins of government. They came from many countries, such as Bengal and Madras, whence came the Raja Dharma Datta of Conjeevram with a conquering army. He it was who is said to have peopled the country with the four castes of Hindus, and who further is said to have built the most famous and venerated of all the Hindu shrines in the Valley, the temple of Pasupati.

The famous Buddhist shrine of Bodhnath is said to owe its existence to the son of a king who succeeded to the throne at no very great period after Raja Dharma Datta; and so it can be realised how far back in ancient history some of the more important temples to be seen in Nepal to this day date, though tradition may have exaggerated their antiquity not a little.

The first king of any recognised dynasty is said to have been established by Ne Muni, who might almost be called the patron saint of Nepal. Ne Muni was looked up to as an oracle in all things and it was he who, by common consent, selected a pious cowherd to be the first of the long line of kings known as the Gopala, or Cowherd Dynasty. It was a matter of pastoral dispute arising over the question of better grazing lands rather than any political rivalry that caused the downfall of the last of the eight kings of this line. They in their turn were supplanted by yet another tribe of Shepherds, known as the Ahirs, also strangers from Hindustan. Both of these names remain in modern times, but the Ahirs are now merely a sub-division of the Gopalas, both names being frequently substituted one for the other according to the localities in which they are employed.

The country was not destined to enjoy a reign of peace for very long, for the Valley, occupied as it was by a sedentary and unwarlike population, offered an easy target to the barbarians of the neighbouring mountains. Hence we learn that after a dynasty consisting of but three kings the country was overrun by a race known as the Kiranti, who inhabited the wild and mountainous districts to the east of the Valley. The name of the first of their

¹ "Avalokita and Manjusri," writes Sir Charles Eliot (*Hinduism and Buddhism*), "though they had not such strong roots in Indian humanity as Siva and Vishnu, are geni of purer and brighter presence. They are the personification of kindness and knowledge. Though manifold in shape, they have but little to do with mythology, and are analogous to the archangels of Christian and Jewish tradition, and to the Amesha Spentas of Zoroastrianism."

kings, Yalambar, is said to be connected with the legend which places the foundation of the Tibetan people, and the sojourn of its first king, on the banks of the river Yalung in north-eastern Nepal.

About 250 B. C., during the reign of Sthunko, the fourteenth king of this dynasty, Asoka, whose capital was at Pataliputra, the modern Patna, came to Nepal, where his daughter subsequently settled and founded Devapatan, near Pasupati. Asoka's dominion at that time comprised the whole of northern India, including Kashmir. He was a zealous Buddhist and is chiefly celebrated for his edicts on rocks and pillars in various parts of India, one at least of which was set up within the boundaries of modern Nepal at Rummindei, the Lumbini garden, to mark the actual birthplace of the Buddha.

The Kirantis were not to be spared the fate which had overtaken the many previous rulers of Nepal, for they, in their turn, failed to stem the tide of yet another Hindu invasion from the south, and were forced to abandon the country to the invaders, who, led by one Nimikha, founded what is now known as the Somavansa dynasty. There were but five generations of these, but the last of their Kings, Bhaskara Varman, became a powerful and wealthy potentate whose name is handed down to tradition as the conqueror of the whole of India, a somewhat exaggerated claim. Upon his death yet another dynasty came into existence, for, having no son, he appointed as his successor a Chetri of the Surajvansi, or Solar race of Rajputs, and this man founded a line of kings with the style of Surajvansi which lasted for no less than thirty-one generations.

In this dynasty, which produced no other outstanding personality, Manadeva, the twentieth king of the line, stood out conspicuously for the wisdom of his rule and the magnanimity of his character. Endowed with considerable personal charm Manadeva did much to raise the standard of culture and literature throughout his Kingdom. Commerce flourished as it had never done before, and the interchange of trade between India and Tibet was the means of enriching the country and instituting a fresh field for development.

The kingdom of the Surajvansis extended at this time both east and west of the Valley. The thirty-first and last king of this line, Vishvadeva Varman, had no male issue and so gave his daughter in marriage to a Vaisya Thakur of pure Rajput descent, Amsu Varman, who was destined later to found a Thakur dynasty.

A period of distress and internal trouble followed the close of the Surajvansi dynasty, but the events of that time cannot now be accurately followed, for the Nepalese historians, anxious to trace the royal ancestors to a famous and far more ancient origin, have introduced the appearance of a personage who, according to Hindu chronologists, reigned at a period some seven hundred years before the time of which we are now writing. This person, Vikramditya, is represented by the Nepalese historians as having visited the country and established his own era; but it appears from more accurate historical records that he was actually crowned King of Ujjain in the year 57 B. C.

The real conqueror of Nepal is believed by many to have been a powerful Indian King named Sriharsa, who forced the adoption of his era upon the Nepalese, who had become humbled by recent events in their country. The date of this era, which is generally supposed to have begun about A. D. 606,

certainly coincides much better with the date of the period under discussion than that of Vikramditya, who probably never entered Nepal.

It is generally supposed that Sriharsa returned to India after invading the country. It is believed that he left someone to rule in his stead, and that this ruler was in his turn driven out of the country and Amsu Varman made king. The doubt regarding the dates and actual names of the Indian invaders was, not unnaturally, extended to the date of the reign of Amsu Varman, but despite the intentional inaccuracies of the Nepalese historians it is proved by the frequent mention of his name in the chronicles of the well-known Chinese traveller Hiuen Tsang. The date of this traveller's visit to India is now fixed beyond doubt as A. D. 737, so that it is almost certain that Amsu Varman ruled over Nepal during the first half of the seventh century of our era. Hiuen Tsang himself, according to the translation of M. Stanislas Julien, notes that "recently there was a king named Yang-chou-fa-mo (Chinese method of pronouncing Amsu Varman) who was famous for his knowledge and wisdom. He was himself the author of a treatise on the science of sound. He held both science and personal virtue in great esteem and his reputation was well known in all places."

Amsu Varman is believed to have died about the year 640. His successors can be passed over as having done little or nothing of historical interest; but mention must be made of the seventh king of the dynasty, Narendra Deva, for his name is inseparably linked with that of Machendra, the patron saint of the Valley, whom, accompanied by one Bandhidatta, he is said to have fetched from afar.

There is no authentic information with regard to this king either in the form of coins, inscriptions, or ancient documents, but his name figures often in the various legends which purport to describe the early history of the Valley. His grandson, Jaya Deva, is said to have described him thus; "Narendra Deva had an exalted idea of honour and all the kings prostrated themselves before him."

It was during the reign of Narendra Deva that a Chinese mission visited Nepal for the first time, in A. D. 643. This was hospitably received by the ruler and four years later a second mission, under the leadership of Wang Hiuen Tse, was despatched. This was, however, subjected to such rough treatment at the hands of the usurper then occupying the throne of Harsa, the Emperor of India, through whose domain it had to pass, that the help of China's allies, Nepal and Tibet, was sought. This was promptly forthcoming and the mountain contingents are believed to have inflicted a severe defeat on the aggressors and captured their monarch.

In later years not only did Wang Hiuen Tse return to Nepal, but a mission was sent to China, taking with it presents and messages of good-will from the ruler of Nepal. It is said that throughout the reign of Narendra the country was continually visited by Chinese pilgrims, attracted perhaps by the reputation for piety that it enjoyed at this time and also by reason of its intimate connection with the Buddha.

The history of the remaining kings of the Thakur dynasty may be passed over without comment, and the death of Jayakama, the last of his line, was the signal for another change. This king having no son a new raja was selected from amongst the Thakurs living in the mountains of Nawakot, a small town some twenty miles to the west of Kathmandu, who had invaded the Valley at this time. Their triumph, however, was short-lived, for during

the reign of the fifth king of this so-called Nawakot-Thakur dynasty a descendant of Amsu Varman, one Vama Deva, drove the invaders back to their original mountain home and founded the second Thakur dynasty, of which there were twelve kings.

The reign of the ninth king of this dynasty, Ari Deva, is interesting for the fact that it introduces us to a sect of Chetris, a tribe of whom nothing had previously been heard. These were known as the Malla kings. The story relates that whilst Ari Deva was engaged in his favourite pastime of wrestling, a son was born to him to whom he gave the name of Malla, or 'Wrestler'. This word appears in Sanskrit to have the meaning of boxer, or athlete, and frequent allusions found in ancient legends and traditions give prominence to the fact that the idea of sport was connected with the name. To quote but one example: the small principality of Malebum, situated at the foot of the mountain of Dhaulagiri, at the confluence of the Marsiangdi and Narayani rivers, is said to owe its name to the legend that the Raja of the country, Nag Bamba, once defeated by his superior courage and strength a champion from Delhi who was reputed to be invincible. The King was so delighted at the defeat of the professional wrestler that he conferred the title of Malla upon the victor. This was handed down to his descendants with the consequence that the country acquired the name of Malebum, or 'Country of the wrestler'.

It is chiefly in connection with the Surajvansis that the name Malla is mentioned in the history of Nepal. From the early days of the Buddhist epoch the Mallas are said to have formed a colony in the neighbourhood of Vaishali, the city of the Surajvansis. Again, on the pillar of Changu Narayan, to the east of the Nepal Valley, an inscription is to be found which commemorates the triumphant campaign conducted by the Surajvansi Mana Deva against Mallapuri, which is situated to the west of the Valley and on the far side of the Gandak river.

It appears that the Surajvansis and Mallas were people of similar tastes and a like passion for adventure which caused them both to covet the same mountain territory. In this struggle for land the Surajvansis subsequently came to occupy the central valley, the Nepal Valley, the possession of which was ever destined to be a subject of dispute between themselves and their less fortunate rivals. Prior to its adoption by the sovereigns of Nepal the title of Malla had already been applied to some of the kings of India. By a curious coincidence the first of these latter to take the name appears to have been one of the rulers of Conjeevram, in the very south of India, and it is not unlikely that this fact has led the Nepalese historians to proclaim that country as the home of one of the first known kings of Nepal, King Dharma Datta.

About this time we have the first mention of the Khas in the history of Nepal, for during the reign of Ananda Malla many men of that tribe are said to have come from the west and settled in the country. It was also during the reign of Ananda that a Rajput from the Dekkhan, Nanya Deva, is said by many authorities to have entered Nepal, and after defeating the king to have established a dynasty of his own, known as the Karnataki. Much doubt, however, exists about this line of kings, and the most ancient of the Nepalese chronicles, or Vanshavalis, passes over the dynasty in silence. A certain amount of the confusion regarding the various dynasties which apparently arose upon the death of Ananda Malla may be attributed to the fact that there were possibly several kingdoms in the Nepal Valley at this

time. The king of Bhatgaon seems to have been the most powerful of these, and hence it is not impossible that this ruler may have referred to himself as the King of Nepal.

Although the exact history of this period seems somewhat obscure, these various dynasties are worth passing mention for the fact that from amongst them the advent of Nanya Deva, and later on the Magar chieftain, Makunda Sen, introduced new and outside elements into the already varied history of the time.

Nanya Deva, whose Rajput ancestry has now been generally accepted, has been represented as having conquered the whole of Nepal: and after driving the two Mallas, Jaya Deva and Ananda, to seek refuge in the plains near Tirthut, is said to have established his own court at Bhatgaon, from which place he also ruled over the other two capital cities of the Valley, Patan and Kathmandu. He is said to have established a colony of soldiers who had accompanied him from the Nair country in the Malabar District of Southern India, and it is from these that the tribe of Newars, who now form the bulk of the inhabitants of the Nepal Valley, nowadays try to trace their descent. In this connection it is interesting to note that the word Karnataki, by which the dynasty of Nanya Deva was known, still survives to-day in its modern form Carnatic, by which name the country in the vicinity of Bangalore and Coimbatore is still known.

The reign of Hari Deva, the last of Nanya Deva's line, was brought to a close by the sudden appearance of a powerful chief from the country to the west of the Valley, a man already referred to, Makunda Sen. Dr. Daniel Wright, in his 'History of Nepal', published in 1887, writes of this event as follows:—

“During the reign of the sixth and last king of the Karnataki dynasty, Hari Deva by name, a Magar attached to the court was, through the machinations of some ministers, dismissed. This man returned to his home, and spread the news that Nepal was a country where the roofs of the houses and the gutters through which the water ran were of pure gold. When the Magar Raja, by name Makunda Sen, a powerful and valiant potentate, heard of this he came to Nepal from the country to the west, where he ruled, and defeated Hari Deva, who was then king. Many of these Nepalese troops were slain and many fled, while the greatest confusion is said to have reigned in the three capitals. The conquerors broke and disfigured the images of the gods, and sent the Bhairava, in front of the temple of Machendra Nath, to their own country (the present-day district of Palpa).”

There is a further legend to the effect that on the day on which Makunda Sen arrived at Patan the priests were about to celebrate the festival of Machendra Nath. At the sight of the invaders they fled, leaving the god to their tender mercies. At this moment the five Nagas, or Serpents, forming the gilt canopy over its head, spouted out five jets of water upon the head of the god, and Makunda Sen, seized with respect, threw over the image the golden chain which adorned the neck of his horse. Machendra took it and placed it round his own neck, where it is said to have remained ever since.

The troops who came with the conquering army of Makunda are said to have comprised many Khas and Magars, two tribes of which little had

previously been heard. These committed the most terrible excesses, but a deity named Mahamari, the goddess of pestilence, is said to have cleared the country of the invading troops in fourteen days. Presumably some form of contagious disease broke out which made it advisable for Makunda's troops to get away from the Valley as quickly as possible: but however it happened, Makunda himself escaped towards the east in the disguise of a religious ascetic, and on arriving at Devighat, at the junction of the Tadi and Tirsul rivers in the Nawakot Valley, he died.

After the invasion from the west complete anarchy reigned for the next seven or eight years, and order was only restored by the arrival of the Vaisya Thakurs from Nawakot. These princes, it will be remembered, had previously figured in history at the close of the Thakur dynasty of Amsu Varman. Their rule was marked by a system of complete decentralization, for in Patan each ward of the city had its own king, while no less than twelve ruled at the same time in Kathmandu and Bhatgaon. The Vaisya Thakurs dominated the country for 225 years, after which Harisinha Deva, King of Simraun, conquered Nepal and founded what was known as the Ajodhya dynasty. Simraun was the name of the old and strongly fortified capital of the powerful kingdom of Mithila, now known as Tirhut, which extended at that time from the Gandak to the Kosi, and from the Ganges to the foot hills of Nepal.

Simraun had, until that time, stood out against the tide of the great Mohammedan invasion which had swept away or submerged the great Brahmanical empire which surrounded Tirhut: but in the year 1321 Harisinha found himself unable any longer to resist the advance of the new Emperor of Delhi, Gheyas udin Tughlak. His kingdom was annexed and the capital destroyed; but rather than submit to Moslem domination Harisinha sought refuge in Nepal, where his descendants continued to rule until they were displaced by Prithwi Narayan.

The interior history of Nepal became more and more involved during the closing stages of the Ajodhya dynasty, but most chroniclers seem to agree that the daughter of the last king, Shyama Sinha Deva, was given in marriage to a son of one of the Mallas who had fled to Tibet on the invasion of Nanya Deva, and that after that king's death there arose the third Thakur dynasty.

Amongst the kings who comprised this dynasty the name of Yaksha Malla, the date of whose reign is given as 1429-60, stands out prominently. Originally entrusted by his father with the government of Bhatgaon, Yaksha became in course of time the most powerful of all the Thakur kings. According to Kirkpatrick he annexed Morang, Tirhut, and Gaya, while he conquered Gurkha to the west, and Shekhar Dzong in Tibet to the north. In addition to these conquests he completely subdued the refractory rajas of Patan and Kathmandu. Before his death Yaksha Malla divided his country into four kingdoms: Bhatgaon, Kathmandu, Banepa, and Patan. Of these, his elder son Rava, or Rama Malla, was given the rule of Bhatgaon, and his younger son that of Kathmandu, to which was later added the rule of Banepa. Patan was believed to have been destined for his daughter. This last town, however, was again to come under the sway of the royal house of Kathmandu and did not form a separate kingdom until the beginning of the seventeenth century, when, in 1639, Harihara Sinha, the younger son of the seventh king of Kathmandu, established himself there and founded yet another dynasty, now known as the Patan dynasty.

It should be noted that after the death of Yaksha Malla there were for a long time no further kings of Nepal as a whole but only a king of Bhatgaon and another of Kathmandu.

Ratna Malla, who had been appointed to rule over the kingdom of Kathmandu, was a man of great ambition, active, and quite unscrupulous. Although destined to occupy the throne he still had to take possession of his capital by force and drive out the Thakurs of Nawakot, who were seeking to affirm their independence by their presumptuous and overbearing conduct. Later on, Ratna was himself hard pressed by the Tibetans and Thotiyas, but the timely arrival of troops sent by the Magar king of Palpa, whom four Brahmins had persuaded to act, enabled him to turn the tables on his new foes who were heavily defeated. It was at this time that Mohammedans were seen for the first time in Nepal, whither they had come for the purposes of trade.

The next king, Mahendra Malla, was even more celebrated than his predecessors for he it was who introduced into the country the silver coins still known as *Mahendra-malli*.

One of the later kings, Pratapa Malla, reigned over the kingdom of Kathmandu for fifty years. His rule was distinguished by the foundation of innumerable religious edifices and monuments, amongst which the handsome square tank, now known as the Rani Pokhari, situated at one end of the big Kathmandu parade ground, occupies a prominent place. His religious and literary activities did not, however, prevent him from engaging occasionally in the usual petty warfare which was such a feature in the lives of most of the early Nepalese potentates. He is said to have carried on a war with the king of Patan, and some historians credit him with having checked the aggressions of the Tibetans, who were encroaching upon the north-west boundary of Nepal. During his lifetime, Pratap allowed each of his sons to reign in turn for one year, and after his death in 1689 he was succeeded by his third son, Mahindra Malla.

In 1736 Jagat Jaya, the twelfth king of the line, drove the king of Gurkha, who had extended his conquests as far as Nawakot, back to his own country. Upon reaching Gurkha again the defeated monarch was succeeded by Prithwi Narayan, perhaps the most outstanding personality in early Nepalese history, who was later to conquer the whole Valley.

The events so far described in this chapter have dealt almost entirely with the history of the actual valley of Nepal, which, as we have already seen, consisted of the three small principalities of Kathmandu, Patan, and Bhatgaon. The advent of Prithwi Narayan, however, a foreign king who hailed from beyond the boundaries of the Valley, introduces a new element into the story, and it will now be necessary briefly to sketch the origin and early history of the Gurkhas, the new nation which from now on was to dominate the whole of Nepal.

Little is known of the Gurkhas as a nation prior to their invasion of the Valley of Nepal, but ancient legends point to the fact that their royal family was descended from the Rajput princes of Udaipur, their connection with this place being traceable from the early history of India.

The two most powerful monarchs of the Surajvansi and Chandravansi dynasties, who are said to have ruled over India in early days until they were defeated by the Mohammedans, were Vikramaditya and Salivahana. The former is generally said by Hindu authorities to have been installed about the

year 57 B. C., and the latter about A. D. 80. These two monarchs selected a large number of rajas from amongst the remnants of the two dynasties mentioned above and divided the country into various small principalities. Amongst these was Rishi Raja Rana, who was made Raja of Chotogarh, over which country his descendants ruled for thirteen generations. The last Raja of this line, Deva Sarma Bhattarak, was defeated by the Mohammedans, who left the country after establishing their authority. On the loss of his independence, the son of Deva Sarma, by name Ayutaban, gave up the title of Bhattarak, and retained only the caste name of Rana, a name which now occupies a prominent place in the Chetri and Magar tribes of the present day. A descendant of this line, to whose title of Rana was subsequently added that of Rava, or Rao, Bhupati Rana, had three sons, Udayaban Ranaji Rava, Fatthe Singh Ranaji Rava, and Manmath Ranaji Rava. The unrivalled beauty of the daughter of Fatthe Singh, Sadal by name, attracted the attention of the Mohammedan Emperor of that day who demanded that she should be given to him in marriage. When this was refused he attacked Chitor, and in the ensuing battle, King Bhupati, Fatthe Sing, and many other Rajputs were killed. After this the beautiful Sadal, the cause of all the trouble, committed suicide by jumping into a pan of boiling oil.

Of the two remaining sons of the late King, Udayaban Rana Rava founded Udaipur, where he settled with those of his followers who had escaped from the battle, and his brother, Manmath, went to Ujjain. The latter had two sons, but in course of time they quarreled and agreed to separate, the elder remaining at Ujjain while the younger turned his steps towards the great mountains to the north of India. After wandering for some time he eventually reached the country now known to us as Nepal.

Bhupal Rana Rava seems to have proceeded as far as Bhirkot, to the east of Rori, where he bought land and made himself a home; and it was here that later his two sons were born. These two boys, Kancha and Mincha, were destined to become the first known rulers of that part of Central Nepal which is now well known as the home of the fighting tribes, the Magars and Gurungs. Kancha conquered the country of Mangranth, which lies to the West of the Gandak, and comprises such districts as Gulni, Dhor, Gaerhung, and Bhirkot, all of them names connected since early times with the rise of the Magar tribe.

Mincha, although already chief of Nawakot, now extended his rule to Kaski, Lamjung, and Tanahu, equally well known as the homes of the Gurungs. According to Hamilton both Kancha and Mincha were of Magar descent, for in his account of Nepal, published over a hundred years ago, he writes: "The first two persons of the Gurkha family, of whom I have heard, were two brothers named Kancha and Mincha, words altogether barbarous, denoting their descent from a Magar family, and not from the Pramaras, as they pretend."

Although Kancha was in reality the founder of the imperial branch of the Gurkha family, he and his descendants remained for the time being Magars by faith and custom. Mincha on the other hand adopted the Hindu religion and his descendants intermarried with the best families, although this was looked upon with disfavour by many of their kith and kin.

It will now be necessary to turn to the history of that branch of the Mincha family which ruled at Kaski, where the subsequent constant quarrelling between that chief and his neighbours, the Rajas of Lamjung and

Tanahu, led to the capture of the town of Gurkha, from which place the modern inhabitants of Nepal take their name.

The chief of Lamjung, a small town to the north of Gurkha, was descended from the family which was in power at Kaski, and was a powerful and influential chief, whose word not only the Kaski ruler but also the Raja of Tanahu was only too ready to obey.

The rulers of Nawakot have survived only in name, but the son of the forty-third, Jagdeva, who obtained the power at Kaski, had seven sons, of whom the eldest succeeded him, and the second, Kalu Sah, became King of Lamjung. Kalu Sah was murdered and his throne taken by his youngest brother, Yasobam. Yasobam had two sons of whom the elder ruled over Lamjung, but the younger, Drabva Sah, deciding to cut himself adrift from his family, seized the city of Gurkha. After killing the Raja, who belonged to the Chettri tribe, with his own hand, he occupied the throne and proclaimed himself king. This was in the year 1559. The kings who followed Drabva have left no mark upon the history of the times but Sri Rama Sah, the fourth of the line, achieved some small fame as a legislator and introducer of weights and measures, some of which are still in use to this day.

In 1736 the ninth king of the house of Gurkha, Narbhupal Sah, hoping to profit by the numerous petty quarrels in which the three principalities of Kathmandu, Patan, and Bhatgaon were constantly involved, invaded the Valley of Nepal. The raid proved unsuccessful for Jayaprakasa Malla, the thirteenth King of Kathmandu, proved a courageous and skilful adversary, and the invaders were forced to beat an ignominious retreat. On the death of Narbhupal in 1742 his son, Prithwi Narayan Sah, became King of Gurkha at the very early age of twelve.

With the accession of Prithwi Narayan to the throne of Gurkha the history of Nepal enters upon a new phase, and it is the story of that kingdom's rise to power and subsequent complete overthrow of the rulers of the Valley, and the country to the east of it, that must next be considered.

CHAPTER 3.

THE HISTORY OF NEPAL. PART 2.

From the rise of Prithwi Narayan up to the present day.

It is apparent from the previous chapter that the early legendary history of Nepal is even more nebulous and fantastic than that of neighbouring parts of India; and even the patient researches of scholars such as M. Sylvain Levi, one of the world's greatest Sanskritists, have failed to evolve a really coherent history before the middle of the fourteenth century.

At this time we find the Valley mainly inhabited by a people of great artistic power, the Newars; but no researches have yet enabled us to say with any exactitude whence the Newars came. Seeking an orthodox and respectable pedigree, they themselves now claim that they sprang from the Nairs of Southern India; but their language, which belongs definitely to the group known as Tibeto-Burman, their customs, and still more conclusive, their physical measurements indicate an origin to the North of the Himalaya. One thing is certain about the Newars, and that is that their development was profoundly influenced on the religious side, first by the Buddhists and then by the Hindu refugees who were driven before the Moslem invaders of India; and that they later took their political development from their Hindu masters.

Over the Newars there ruled a succession of dynasties hailing from India, but owning also a loose alliance with China. Slowly these alien rulers Indianized the Newars, converting many of them, till they had introduced Brahman predominance.

The weakening of the last of these alien dynasties, that of the Mallas, became assured when Yaksha Malla, as we have already seen, divided his small valley kingdom into three prior to his death in 1480. Kathmandu; Bhatgaon, at a distance from it of 7 miles; and Patan, at a distance of less than two miles, became the capitals of three principalities. These closely connected principalities lacked one essential feature of the countries of Europe—regular frontiers. The three princes living cheek by jowl in one small valley, acquired suzerainty, and generally a vague and shifting suzerainty at that, over states and tribes lying to the East, West, and South; but none of the three ever ruled over a definite kingdom with definite boundaries.

It argues much for the lack of enterprise and co-operation among the more virile mountain neighbours that the rich towns and prosperous valley, with its almost constantly quarrelling chiefs, did not attract a conqueror for nearly three hundred years after its division.

This three hundred years was a period of political ineptitude, but of great commercial and artistic vigour. The Newars, adepts in the ornamental and ceremonial sides of their religion, developed a style of architecture and great skill in manual arts, with which they embellished their towns and the many temples and holy places with which the Valley is dotted. Situated on the way between India and Tibet, their temples were enriched by the devout pilgrims and their towns by deposits from the flow of trade. It is of interest to note that the very distinctive style of building and ornament in the Nepal Valley is often attributed to Tibet or China, for the most characteristic types

of Newar architecture are in the so-called pagoda style. Sylvain Levi, however, thinks it not improbable that the pagoda style was in existence in Nepal long before it made its appearance further east. He traces the origin of the form to the early wooden architecture of India, which is known to have preceded the ancient stone monuments of that country and suggests that the pagodas of China and Japan are due to the influence of the Newars. He supports this hypothesis by the fact that Newar craftsmen have been widely employed in Tibet, Tartary and many parts of China up to quite modern times, and that it is admitted in the annals of the last-named country that art in China has been largely influenced by the Newars.¹

It was in 1768 that the Gurkhas under Prithwi Narayan completed the conquest of the Valley of Nepal. Gurkha was one of the twenty-four small hill states in the country of the seven Gandaks, the central province of what is now the kingdom of Nepal. The inhabitants of these States and of the Jaisi Raj of the Kali basin were of Mongolian origin, and for the most part more warlike than the Newars. Just as the Newars had been dominated by Hindus withdrawing before the Moslem invaders of India, so the forty-six States had taken their colour from the Brahman and Rajput immigrants who would not sit down under Moslem dominion. In these States, though, the Brahman infiltration was less orthodox than in the Valley itself. The earlier and more eager converts were, in defiance of all custom, admitted as Ksatriyas, as were the offspring of the irregular unions between Brahmans and hill women. In addition to these adopted Hindus there were also many families of undoubted Rajput origin who acquired the sovereignty of many of the Chaubisi States. Their Hinduism sat very lightly on the original Gurkhas and the people of the other hill states. It amounted to little more than respect for the Brahman and reverence for the cow.

The founder of the Gurkha dynasty which rose to power over Nepal was Drabya Sah, son of the Raja of Lamjung. He slew the Raja of Gurkha with his own hand and mounted the throne. The names of the three minute principalities, Gurkha, Kaski, and Lamjung have a proud place in Nepalese history. Gurkha has given its name to the ruling race, while Kaski and Lamjung are the territorial titles of the Maharaja of Nepal.

We have already seen that Prithwi Narayan Sah came to the throne of Gurkha at the age of twelve. This was in the year 1742. During the next few years he pushed himself forward with the aid of his warlike Gurkhas, annexed three of the Chaubisi states and soon dominated the Confederacy. Inflated by his success he now turned his eyes towards the rich Valley of Nepal.

The little kingdoms of Bhatgaon and Kathmandu were in an unsettled state, while Patan was torn by internal dissension. The murder of a king of Patan was the occasion of Prithwi Narayan's being invited to ascend the throne. He refused, not being yet ready to move, but nominated his brother in his stead. This brother was deposed after a reign of four years.

Prithwi Narayan, an unmatched master of diplomacy, now insinuated himself into the councils of the King of Bhatgaon. He was received with great friendliness and made use of the opportunity offered by the King's seven illegitimate sons conspiring against the legitimate heir. His next step was to try to seize Nawakot, the key to the Valley of Nepal, but in this he was

¹ See "Ancient and Mediæval Architecture of India" by E. B. Havell, London 1915, Also "The Gurkhas" Chs. 3 and 12; and "Nepal" Vol. I.

unsuccessful. Failing in this direct assault he managed to turn the flank of Nepal by annexing the principality of a brother-in-law which lay in the hills to the East. His final chance came when the Kings of Bhatgaon and Kathmandu fell out, and the former called in his aid. Nawakot fell, this time without opposition, and he set himself to besiege Kirtipur in the Valley. The King of Patan to whom Kirtipur belonged did not raise a finger, but the King of Kathmandu attacked the Gurkhas and routed them. Prithwi Narayan retreated to Nawakot, but the mad conduct of the King of Kathmandu soon dispelled the advantage he had gained. The Nobles of Kirtipur, grateful for his aid, offered to transfer their allegiance from Patan to Kathmandu; but he met their overtures by imprisoning some and insulting others. In revenge they delivered several of the strong places on the hills surrounding the Valley to Prithwi Narayan. He, realising that his forces were insufficient for direct action, established a blockade of the passes, and hanged every one caught endeavouring to supply food to the villages of the Valley. Meanwhile, 2,000 Brahmans were employed in canvassing the country in his favour.

When his brutal blockade and religious propaganda had produced their effect, Prithwi Narayan judged it possible to besiege Kirtipur once more. Again he was repulsed. A third time he attacked the town, and this time the lower part of it was delivered into his hands by the nobles who had been so mortally insulted by the King of Kathmandu. The inhabitants retreated into the upper town, which was almost impregnable; but Prithwi Narayan promised an amnesty, and they thereupon surrendered. Having got them into his power, Prithwi gave order to cut off the lips and noses of all males except of children under twelve and to change the name of the town from Kirtipur to Naskatpur—the city of cut noses. The lips of all players on wind instruments were alone spared.

Prithwi Narayan next besieged Patan, and threatened the inhabitants that if they did not surrender he would cut off their right hands as well as their lips and noses. They were saved for the time by a diversion made by a small force of the Honourable East India Company's troops under Captain Kinloch, sent in response to an appeal from Kathmandu and Bhatgaon. The small force was stopped by swollen rivers and the deadly malaria of the Terai, and never actually encountered the Gurkha troops.

Returning from the position he had taken up to repel the Company's troops, Prithwi Narayan's army now besieged Kathmandu. While the populace was celebrating the festival of Indrajatra the Gurkhas slipped in unperceived. The King, who was worshipping in a temple, laid a mine on the temple steps and fled to Patan; and with the King of Patan went on to take asylum in Bhatgaon. Many Gurkhas are said to have been killed by the mine. Patan surrendered, but Bhatgaon held out for eight months, when it was surrendered by the seven illegitimate sons of the King whom Prithwi had known when staying as their father's guest. They were rewarded by the confiscation of their property and the cutting off of their noses. The Gurkhas were now masters of the whole Valley of Nepal, dominated the confederacy of the western hill states, and had a footing in the States to the East of the Valley.

The mastery of Nepal was a veritable conquest. The Newars were relegated to the position of a subject race, their King disappeared, and their families were merged in the ordinary gentry of the Valley; their Hindu nobles lost all power, and only the Brahmans retained their status. The

Gurkhas were given a position of great superiority and their Rajput nobles held all the positions of honour and trust, and became owners of much of the best land in the Valley. Prithwi Narayan established his capital at Kathmandu and straightway set himself to consolidate his power in the Chaubisi States.

Prithwi Narayan's attempt to absorb the remainder of the twenty-four states met with the usual reverse he seems to have sustained at the commencement of all his enterprises. The Raja of Tanahu inflicted a heavy defeat on him, and he sought relief by an expedition of conquest in the Eastern States, carrying his arms to what is now the Eastern border of Nepal. He died in 1775. The story of his conquest of Nepal has been told at some length, as it shows how the infusion of North Indian blood into the brave but unenterprising hills tribes of the Chaubisi Raj, and the leadership of Rajput nobles, gave the Gurkhas the impetus to conquer the Newars. In spite of the warlike quality of his Gurkhas, Prithwi Narayan was almost invariably beaten when it came to open fighting. It was his mastery of intrigue and propaganda, and his untiring persistence that gave him the victory; as it was the disunion and ineptitude of their Indian rulers that brought the Newars to grief.

Prithwi Narayan Sah's son, Singha Pratap Sah, only survived him for two years, and was succeeded by his infant son, Rana Bahadur Sah. The new King's uncle, who acted as regent, was as active in expanding the Gurkha kingdom as he was in internal intrigue. Not strong enough to conquer the remainder of the twenty-four States of the seven Gandakis, unaided, he sought alliance with the Raja of Palpa, and with his aid absorbed them all except the senior State of Jumla. Three of these states fell to the share of Palpa and the rest to Nepal. The Baisi States of the Kali also fell in, and the Gurkhas even invaded Kumaon.

To the East they invaded Sikkim and looted Shigatse.¹ This roused the Chinese, and the Gurkhas were repulsed and followed almost up to the very Valley of Nepal. Impressed with the valour of the Gurkhas, the Chinese General eventually retired after arranging for the despatch of a quinquennial trade mission to Peking. While the issue with China was still in doubt the Regent had sought the aid of the Honourable East India Company. Before a mission of conciliation which Lord Cornwallis despatched could reach Nepal peace was declared and the Commissioner, Colonel Kirkpatrick, was compelled to withdraw after a month's stay in Nepal. So well did he occupy his time, however, that his report has formed the basis of nearly all the known history of the country.²

No sooner was the Chinese embroglio settled than the Regent continued his conquests to the West. Kumaon, Garhwal, and the present-day Simla Hill States were annexed, and by 1794 the Gurkha Kingdom extended from Sikkim to the borders of Kashmir.

In 1795 Rana Bahadur Sah took over the reins of Government himself. His first act was to imprison his uncle, the Regent, who had won so much territory for him. He then confiscated the principality of Jumla, originally the senior of the Chaubisi State, and the only one of them, except Palpa, that remained.

¹ "Tibet past and present" by Sir Charles Bell, gives an interesting account from the Tibetan point of view of the relations between that country and Nepal.

² "An account of the Kingdom of Nepal" by W. Kirkpatrick. 1811.

Rana Bahadur Sah had shown signs of insanity at an early age; but it was his sacrilegious conduct that was now his undoing. His Queen, Tripura Sundari, the daughter of a hill Raja, having no children, he married a Brahman lady and thus antagonised the Brahmans, who solemnly cursed the union. The Brahman lady fell ill, and the Brahmans demanded one hundred thousand rupees to lift the curse. In spite of the payment of this huge sum she died. The King demanded the return of the money, and in his rage against the Brahmans desecrated and shattered the idol in the Taleju temple. Frightened by the uproar that his sacrilege had aroused, Rana Bahadur Sah affected to turn Swami, and announced his intention of going on pilgrimage to Benares in order to expiate his sins by a life of piety in that holy place. He designated as his successor his infant son by the Brahman lady, though the Brahmans had declared the marriage a sacrilege and the issue irregular. To regularize the succession he invited the Raja of Palpa, the last of the Chaubisi Rajas, and the bluest-blooded of them all, to place the *tika* of investiture on the child's forehead.

When the time came to leave for Benares, Rana Bahadur made one more effort to retain his throne, but was forced by hostile opinion to adhere to his original plan. His Queen accompanied him to Benares, and he left as regent a concubine, with whom he associated Damodar Panre, the conqueror of Kumaon, as Prime Minister. While Rana Bahadur was in Benares the people learnt that, in spite of his resignation he had entered into negotiations with the Honourable East India Company. Fearing that he was seeking British aid to accomplish his restoration, the Regent hastily made a commercial treaty with the Company, and agreed to accept a Resident in Nepal. Captain Knox, who was appointed to the post, found the Darbar hostile and obstructive and was forced to withdraw within a year.

Rana Bahadur's conduct in Benares was so scandalous that his insulted Queen left him and returned to Nepal. The concubine Regent took refuge in a temple, and the Queen expelled the Raja of Palpa, who had been taking advantage of the absence of Rana Bahadur to scheme for the throne himself. Damodar Panre, to whom the Queen left the conduct of affairs, acted with such sagacity that she was soon able to tell the King that the way was open for his restoration. He returned accompanied by Bhim Sen, a Rajput noble from Gurkha. He was loyally received by Damodar Panre, who rewarded him by execution at Bhim Sen's instigation.

Rana Bahadur now appointed as Prime Minister this Bhim Sen Thapa, who held power for thirty-three years under three kings. A man of great determination and capacity he realised that some striking success was needed to reinstate Rana Bahadur in the regard of the people. The Raja of Palpa, whom Rana Bahadur had called in to invest with the insignia of royalty the son whom the Brahmans had declared to be irregular, and who had repaid the confidence by conspiring for the throne, was lured to Kathmandu on the pretext of arranging a marriage between him and the King's sister. He was murdered with all his officers. Palpa was then annexed, and the independence of the last of the Chaubisi States vanished. The inclusion of these States in Nepal vastly increased the warlike population on which the Gurkha King could draw. Most of the Western tribes were admitted into the social system on the same footing as the Gurkhas, and their nobles entered the service of the king. The tribes of the Eastern States, whose veneration of Hinduism was even thinner, and whose social development was of a lower

order, remained outside the social pale for a time, but afforded a valuable recruiting ground for the Nepalese army.

The way was now clear for Bhim Sen Thapa to consolidate and extend the Gurkha conquests to the West. Garhwal was re-occupied; but the Gurkhas, attempting to annex Kangra, were brought to a full stop by Ranjit Singh's Sikhs. Money was wanted for these conquests, and Rana Bahadur committed his crowning act of folly in trying to obtain it. The Brahmans had become all powerful in Nepal during the time of the Malla kings; and though their influence in the Chaubisi States had not been nearly so great, Prithwi Narayan had prepared the way for the conquest of Nepal as much by Brahman propaganda as by his own intrigues. His grandson now challenged their power, and decreed the confiscation of their personal and temple property to replenish his treasure chest. In the confusion that arose Rana Bahadur was slain by his illegitimate half-brother, who in turn fell by the sword of Bal Nar Singh, a younger nephew-in-law of Bhim Sen. Bhim Sen then placed on the throne Girvana Judha Vikram, the infant son of Rana Bahadur's Brahman wife, and took as his co-regent Rana Bahadur's first wife, Tripura Sundari. This was in 1807.

The kingdom of Nepal owed its inception to the untiring and unscrupulous skill of Prithwi Narayan; and the consolidation and development of the kingdom have been entirely due to the devotion of Bhim Sen and two great ministers who followed him at long intervals, Jung Bahadur and Chandra Shamsher. Bhim Sen remained in power for another thirty years, and it was during his time that the war with the Honourable East India Company broke out. Bhim Sen's policy was always to feed the chauvinism of the Gurkhas, and to avoid complications at home by conquest abroad. To the West, he had been stopped by the Sikhs. To the North, the Himalaya blocked his way. In the North-East, China had already punished the presumption of the Gurkhas. To the East of Sikkim, the country afforded but an unprofitable enterprise. There remained only the South. Here there was much talk of the weakness of the Honourable East India Company. The effect of the victories of Wellesley and Lake had died away, and the Company's policy of retrenchment was well known.

Bhim Sen determined to expand beyond the Terai into Tirhut. Village after village in the Company's territory was seized, till Lord Hastings, the Governor-General, issued an ultimatum. On the first of November 1814, Bhim Sen replied by a declaration of war. The Company's strategy was faulty, their generals for the most part incapable, and few of their regiments were equal to meeting Gurkhas in hill fighting. Three out of the four main columns met with serious reverses inflicted by smaller numbers of Gurkhas, and in the first season's fighting it was only a small detachment operating in Kumaon that met with any success. General Ochterlony, who assumed command late in 1815 of the detachments operating in Kumaon, was opposed by Amar Singh, a gallant old soldier, and father of the Prime Minister Bhim Sen. Leadership and discipline now told, and Amar Singh was obliged to capitulate with all the honours of war. An agreement was made between the two generals by which the Gurkhas were compelled to abandon all their conquests of the last thirty years in this region, and withdraw behind the Kali. It was at this time that the Gurkhas, the remains of Amar Singh's army, first took service with the British.

The deadly malaria of the Terai prohibited any action till the winter of 1815-16 in the narrow strip of jungle which was Nepal's first line of defence to the South. Ochterlony was transferred to this area for the second phase of the campaign, and by hard fighting won a position opening up the road to Kathmandu. Bhim Sen Thapa now sued for peace. The treaty of peace signed at Segauli in March 1816 confined Nepal to the country between the Kali and the Mechi—that is, Nepal gave up all claim to Kumaon, Garhwal, and the other hill states on the West, and to Sikkim on the East. In the South, Nepal was compelled to cede the Terai, subject to the payment by the Honourable East India Company of 2,00,000 rupees a year as compensation to certain owners of Jagirs in the Terai, with whom we had no quarrel. The Eastern Terai was annexed by the Company, and the Western Terai handed over to the Kingdom of Oudh. The Government of Nepal also agreed to receive a Resident at Kathmandu.¹ As a mark of his intentions to create friendly relations with Nepal, Lord Hastings restored the same year a large part of the Terai in lieu of the annual payment. A very few years afterwards the revenue from these re-ceded lands amounted to five times the value of the annual land compensation.

Girvana Judha Vikram Sah died in 1816 at the age of eighteen and was succeeded by his infant son Rajendra Vikram Sah. This second minority consolidated the powers of the co-regency of Bhim Sen Thapa and Tripura Sundari which lasted until the Queen's death in 1832. Though Bhim Sen realised the strength of the Company after the war, friendliness was no part of his policy. Every obstacle was thrown in the way of trade, dacoity on a colossal scale was encouraged, demarcation of the new frontier was refused and negotiations opened up with every enemy of the Company. Nepal was still a bad neighbour.

Bhim Sen's power began to wane after the death of that remarkable woman Tripura Sundari; for the young King then began to take other advisers. He had been married to two Indian ladies, daughters of zemindars of Gorakhpur, whose intrusion into Nepal's affairs was to have the unhappiest results. There is in Nepal a peculiar annual ceremony, the *Pājani*, at which every official in the State is either confirmed in his appointment, or his services are dispensed with. At the Pājani of 1833 Bhim Sen was not re-appointed. He was restored in a few days, but his power was clearly shaken.

Now began a bitter struggle between his family, the Thapas, and the Panres, the family of Damodar Panre, who had been executed at his instigation on Rana Bahadur's return from Benares. In 1837 Bhim Sen was thrown into prison on the trumped-up charge of having procured the poisoning of one of the King's sons. He was released, but re-imprisoned two years later on the same stale charge, and tortured until he committed suicide.

The feud between the Panres and the Thapas kept Nepal in a ferment for ten years. Prime Minister succeeded Prime Minister with such rapidity that none rose to real power, and palace intrigue was the only way to advancement. The King was incapable; his senior Queen was an adherent of the Panres, and his junior Queen of the Thapas. The senior Queen first obtained power and then secured the banishment of the junior Queen and her son.

¹ Article 8 of the Treaty of Segauli (1815) lays down that: "In order to secure and improve the relations of amity and peace hereby established between the two States, it is agreed that accredited Ministers from each shall reside at the court of the other." Cf. also the 1823 Treaty of Friendship, the text of which is given in Appendix 3, p. 163.

By 1839 the senior Queen had practically ousted the King from participation in public affairs, and the Nepalese Court was preparing for war with the Company as steadily as its vacillating nature would allow. Emissaries from many Rajput and Mahratta States, and from the Sikhs, were welcomed in Kathmandu. Cannon and muskets were manufactured, and great stores of ammunition were laid in. A War Chest, too, was collected, but by such arbitrary means that popular opinion swung over to the Company and against the war. So well did Hodgson, the Resident, handle the situation that the Darbar actually offered troops to fight for us beyond the Indus, and made a Treaty engaging to refrain from intercourse with the Company's dependants beyond the Ganges.

In 1840 the war party once more gained control of the Queen. Egged on by the Panres she ordered an invasion of Indian territory, and Ramnagar and a block of nearly a hundred villages were occupied. When Hodgson's demand for withdrawal, compensation, and full apology was made, the Queen staged a mock mutiny of the troops in Kathmandu; but the *coup* hung fire. The troops demanded a written order under the King's *Red seal*, the affair fizzled out, and satisfaction was accorded for the outrage.

The Queen, thus rebuffed by the peace party, made ready to leave for the holy quiet of Benares. The Governor-General refused her a passport, and she returned to seize power once more; and once more succumbed to the war party. Another crisis ensued, as a result of which the Queen started once more for Benares. This time she was seized by the deadly malaria of the Terai and died in October 1841. The death of this irresponsible woman came none too soon. Released from her influence, her weak husband naturally gravitated to the peace party, and actually offered the services of a Nepalese army in Burma or in Afghanistan, where things were at their blackest after the annihilation of the British army on its retreat from Kabul.

Mathar Singh, who was made Prime Minister in 1843, inaugurated his term of office by a massacre of the Panres, but his own career was short: within two years the Queen had him killed for refusing to abet her in her flagrant attempts to encompass the death of the heir to the throne. The deed is one of the most incomprehensible in the annals of this shameful time: for the man she chose to do the deed was none other than Jung Bahadur, Mathar Singh's own nephew, whom he had always treated with marked kindness; and it was the King who actually put into his hand the musket with which the murder was committed.

The King's conduct after this murder was entirely consonant with his vacillating character. Four days after the deed had been done, and when it was apparent that there would be no mutiny among the troops, he assembled them on the Tundi Khel, which has seen so many proclamations to the army after the frequent *coups d'Etat* which here punctuated the history of Nepal. The King, who was accompanied by the Queen, in addressing the troops told them he was bound by his agreement with the Queen to refrain from all interference in State affairs, but that he must now appoint a Prime Minister. There were, of course, many candidates and Jung Bahadur would have been among the strongest of them. The Queen urged him to accept the office; but he wisely refused as long as Gagan Singh, the Queen's lover, remained so powerful, and only consented to act for a time. The *lāl mohors* given by the King to Jung Bahadur in this confused period are of great interest as they constitute the only documentary evidence of the steps by which he rose.

As a reward for his services, when Fateh Jung, a brother of Guru Parsad Chautariya, arrived, Jung Bahadur was given the command of three regiments, and was made fifth, or military member of the Council; but Gagan Singh, the Queen's lover, was given the command of seven, and remained the most powerful man in the country. The unfortunate King, shamed by the open amours of the Queen and fearing both for his own life and that of his elder son, was still unable to assert himself, or to transfer any power to Fateh Jung, whom he had nominated as Prime Minister. It was the openness of the Queen's liason with Gagan Singh that brought matters to a head in 1816. The King confided to his two sons by his senior wife, Surendra and Upendra Vikram, the duty of cleansing the family honour by the slaying of the Queen's lover. With the help of Fateh Jung and other ministers an assassin was hired, and the deed carried out. Wild with rage and grief, the Queen called an assembly of the chief civil and military officers of the kingdom. Jung Bahadur arrived at the Kot first with his three regiments and all his adherents, and dominated the assembly. The frantic Queen accused all the Council of the murder, and demanded their instant execution. The King slipped away to the Residency, and did not return until matters had been settled.

It is unlikely that any of the accounts of what is now known as the 'Massacre of the Kot' are accurate as to sequence of events, or the part taken by the various factions. It was certainly unpremeditated and, at first, a confused melee rather than a massacre; but Jung Bahadur's forceful personality, and the presence of his devoted guards determined its course. The official records give the names of fifty-five Nobles and high officials, including Fateh Jung, who were killed; but no tally appears to have been kept of the dead of lower degree who numbered over five hundred.

Before the killing was finished, the Queen made Jung Bahadur Prime Minister, and the next day the King confirmed the appointment, and made him Commander-in-Chief in addition: but Rajendra Vikram's nerves were so shaken by the massacre and his fear of the Queen, that he straightway began his preparations for the customary retreat to the sanctity of Benares.

So remarkable was the sudden rise of this young man who alone in Nepal was capable of riding the whirlwind, and so remarkable were Jung Bahadur's later achievements that it is worth examining his origin and upbringing.¹

Jung Bahadur was the second son of Bal Nar Singh Kunwar, whose promptness in slaying the murderer of Rana Bahadur Sah had brought him into prominence. Bal Nar Singh Kunwar had been made hereditary Kaji as a reward, and he continued to hold positions of trust until Bhim Sen's fall. Born in 1817, Jung Bahadur was only in his teens when he became notorious for his escapades and insubordination when his father was commanding in the country of the old Chaubisi Raj. He was a great gambler, and at one time, according to his son, conceived the idea of an expedition to the Terai to catch wild elephants single-handed to pay off his debts. To the end of his life, and he died when on a shooting expedition in the Terai, he was the most daring and skilful hunter of tigers and elephants. It was his gallantry in an encounter with a wild elephant that first attracted the King's notice, and brought about his attachment to the Court. His hereditary

¹ "Sketches from Nepal" by Dr. H. A. Oldfield, London, 1880, gives a very graphic account of life at the Nepalese Court in the time of Jung Bahadur, of whom the author was a personal friend. It is quite the best of the older books and well repays close study. See also "Nepal", Volume I.

appointment was that of Kaji, but he never performed the duties of this office, and was more a free lance in the confused and troublous state of the Capital.

Stories of the relations between Surendra Vikram, the heir to the throne, and Jung Bahadur are still current in Nepal, and gain credence from their recital in his life published by one of his sons. These stories illustrate a side of Jung's character to which little attention has been given—his firm faith in the divine right of Kings. Surendra Vikram, a decadent youth with the treachery of his family strongly developed, and a constant witness of murder and intrigue, had all the decadent's love of destruction. Three times at least he made silly plans to bring about the death of Jung Bahadur when attached to his person. Twice he ordered him to throw himself down a well—once he had talked about it beforehand, and Jung had the well filled up with bales of cotton, and so escaped. The second time there was enough water in the well to break his fall, and Jung Bahadur held on to the crannies in the well side till released by friends. The Prince's third effort was made when out riding with Jung Bahadur. He ordered him to ride his horse across a narrow plank bridge over a ravine; and when he was in the middle ordered him to turn back. Jung Bahadur, who was a fine horseman, swung his mount round on its haunches and returned safely to his malicious master. He never showed any resentment for these caprices of the heir to the throne and indeed risked much to protect his life and secure his succession.

Jung Bahadur was no man for half measures. No sooner had he received his decree of appointment than he took every precaution to stamp out all opposition. Most of the Panres who had not been killed at the Kot fled the country. The families of the whole clan were banished and their property confiscated. Every place in the army and the administration was filled by his adherents. The need for entrenching himself rapidly in his position was great for the Queen could not be held off for long. Her plan was to get the King away to Benares, murder his two elder sons, and confirm herself in the Regency, and secure the succession for her own son. Her orders to Jung Bahadur to murder the princes were given verbally and in writing, and became more and more insistent. The King was still hivering over his retreat to Benares; but Jung Bahadur took charge of the heir, Surendra Vikram, and his brother, while giving the Queen to understand that he was on her side, but not yet strong enough to act. When he felt able to strike he struck hard and true. The Queen wished him to bring about the murder of the princes, but her technique was crudely monotonous; she had only one card to play—assassination. This failed, and the conspirators were all killed or captured. After dealing with them Jung Bahadur rode straight to the royal palace at the head of his faithful regiments and in the presence of the Queen and Surendra Vikram demanded of the King that she should be banished.

Jung Bahadur had established himself so securely and his demands were so much in accordance with the desire of the King and his heir, and so clearly approved of by the whole people, who were sick and dazed by the Queen's bloodthirsty and vicious rule, that all went according to his plan. The wretched King left for Benares with the Queen and her two sons, after Surendra Vikram had been formally appointed Regent. Jung Bahadur received a *red seal* of appointment as Prime Minister with absolute authority over all departments, both civil and military, and the privilege of his orders over-ruling those of the King or Queen. The King and Queen were, of

course, to be out of the Kingdom, but this *lāl mohor* was a wise provision to forestall interference from Benares.

When Rana Bahadur Sah retired to Benares to expiate his sacrilegious conduct, it was his Queen who was forced to leave the place by the scandal of his amours. It was now his grandson, Rajendra Vikram Sah, who was forced to cut short his ceremonies of purification owing to the scandal of the Queen's open adulteries in that holy city. He decided to return to Nepal; but before starting he sent on a gang of clumsy conspirators with written orders to murder Jung Bahadur. They were caught with the damning letter on them. Jung Bahadur, in informing the King of this discovery, and of the opinion of the Army that he should abdicate, invited him to return to Nepal. The wretched King, deceived by the intriguers who surrounded him in Benares into believing that he could again seize the power, started off at the head of a band of men who deserted him as soon as they entered Nepal. He was met by a large force of Jung Bahadur's faithful troops, was brought to Kathmandu in the guise of honour, and then persuaded to abdicate in due form in favour of his eldest son Surendra Vikram Sah.

In all the manœuvres and *coups* which brought him to the position he now occupied, Jung Bahadur was clearly acting up to his principles and belief in the divine right of Kings. It was at the King's own command that he killed his uncle Matbar Singh. It was in the interest of the King's honour that he connived at the killing of the Queen's paramour, Gagan Singh. It was in the interests of the rightful heir that he faced the rage of the Queen-Regent. He never resented the attempts of the King or his heir to kill him; but when the King had abdicated and his son had formally succeeded him Jung Bahadur kept them close and never gave either of them another chance of again dishonouring the royal rank.

From his first access to power till the end of his time Jung Bahadur never assumed any authority, nor took any step encroaching on what would ordinarily be considered the royal prerogative, without going through the formality of obtaining a *lāl mohor*, or King's decree. It is illustrative of the importance he attached to the hereditary principle in the royal family that some of the more important decrees bear the red seal of the King, the yellow seal of the ex-king, and the purple seal of the heir-apparent. Again, when he discovered a plot headed by his own brother, Badri Nar Singh, and the King's brother, Upendra Vikram, to assassinate him and the King, he associated the King's father, who had abdicated, with the King on the Court that tried the offenders. The Court found them guilty and condemned them to be shot, and, on Jung Bahadur's pleading for a mitigation of their punishment, sentenced them to have their eyes put out with hot irons. Jung Bahadur declined to carry out this sentence, and handed them over to the Government of India, who kept them under detention in Allahabad.

As we have seen, Jung Bahadur started the reign of Surendra Vikram Sah in a position such as had never been attained by any Minister that Nepal had hitherto known. The prestige he had obtained by defeating the hated Queen-Regent, the power that he had exercised by putting his adherents into every post of importance—both civil and military, and the reputation and good fortune which he had gained placed him on a pinnacle. The discovery of two particularly clumsy plots to murder him only added

to his prestige, and the whole country realised that fate had given Nepal a great and fortunate leader.

In 1848 Jung Bahadur offered six regiments of Nepalese troops to the Governor-General for service in the Punjab, where a British army was being maintained after the conclusion of the second Sikh War. His offer was refused, but Nepal was hereafter locked on in a somewhat different light. By way of cementing his control over the King, Jung Bahadur had married his daughters to the King's son. In the offspring of one of these unions, the heir presumptive to the throne, were centred many of Jung's hopes and it is also significant of the orientation of his policy at this time that he sent one of his grandsons to Darjeeling to be educated by Brian Hodgson, who was living in retirement in that place.

By 1850 Jung Bahadur felt sufficiently secure to leave Nepal in charge of his brothers and adherents, and make the journey to England which was to mark still more clearly the independent status of the country. His return to Nepal was marked by a plot to murder him based on the plea of religious sanction of punishment for his supposed impious act. The visit to England was a veritable triumph, and installed Jung Bahadur and his country in the minds of the Government in a special category of their own.

In 1856 Jung Bahadur surprised the whole of Nepal by resigning the Prime Ministership. He nominated his brother, Bam Bahadur, in his stead; but only allowed him to carry out routine work. All real power and important decisions he kept in his own hands. Landon, in his book "Nepal", gives an account of a deputation headed by the Raj Guru offering him the Crown, and then, on his refusing, proposing that he should be given the title and revenues of the Maharaja of Kaski and Lamjung, but it is not known if there is any definite evidence that such a meeting ever took place. Jung Bahadur is said to have accepted the Maharajaship with succession to each member of his family in turn on becoming Prime Minister. The deputation is also said to have given him the powers of life and death; of making war and peace; and full power over all departments of the State even to the right to 'coerce the King in any manner he should please, should His Majesty mismanage the affairs of the State.' Finally, the deputation is said to have made the Prime Ministership hereditary in his family, on the Ottoman principle of succession by the eldest fit agnate. This account does not coincide with the documents and *lāl mohors* in the archives of Kathmandu, nor with British records; nor does it correspond with what we know of Jung Bahadur's principles and methods.

Bam Bahadur (Jung's younger brother) died early in 1857, and Jung Bahadur again assumed the office of Prime Minister, receiving a *lāl mohor* defining and enlarging his powers even to the power to declare war. At this time came the Mutiny of the Company's sepoys to test Jung Bahadur's policy, and prove the value of his visit to England. He immediately offered to send Nepalese troops to the aid of the Company. After the recapture of Delhi his offer was accepted, and 3,000 Gurkhas were sent to India. Later, Jung Bahadur took the field himself with 8,000 men, and played a by no means minor part in the Relief of Lucknow and the subsequent operations on the borders of Nepal. In recognition of these services the British Crown, which had then assumed the sovereignty of India, restored to Nepal part of the Terai, which had been annexed in 1816. Jung Bahadur's services in the war with Tibet, and in the Mutiny are commemorated in a *lāl mohor* granting him and his successors three *Śrī* to their title, instead of the one *śrī*

which he had previously borne as Maharaja. The King himself bears but five *śrī*. It is on account of the number of *śrīs* to which the King and Prime Minister are entitled that they are known to the people as *Pāc Sarkār*, and *Tin Sarkār* respectively.

The first three Gurkha battalions of the Indian Army had been raised in 1815, in between the two phases of the war with Nepal, from the disbanded soldiers of Amar Singh's Army : but service in these regiments had always been *sub rosa*, and laid the families of the men open to persecution. During the Mutiny Jung Bahadur authorised the raising of other Gurkha battalions ; and since that time the Government of Nepal not only recognised the existence of our Gurkha regiments, but has actively assisted in recruiting for them.

With his constitution working smoothly, his foreign policy on a satisfactory basis, and his own position assured, Jung Bahadur now set himself to bring about internal reforms. The savage penal code of Nepal was modified and great advances were made in civilizing the country and improving the material condition of the people. It is no exaggeration to say that, small though his field, Jung Bahadur was one of the greatest leaders of men that modern Asia has produced. It is equally true that in serving so well his country and class he has rendered very notable service to the British Empire. Centripetal forces common to the formation of all nations had brought together the tribes of this Mongolian pocket which lay on the Indian side of the Himalaya. When once coalesced, the sole binding force was the Rajput ruling class : but this was soon to lose its efficacy. Natural defences gave Nepal some protection from the absorption that internal dissension and effete dynasties were bringing on all sides of the Peninsula ; but so powerful were the centrifugal forces released by the corruption of the Shah dynasty, that Nepal must inevitably have flown apart again had it not been for Jung Bahadur's decisive action.

The insensate policy of Rajendra Vikram's two queens showed that the Honourable East India Company could not possibly have kept out of the embroglio when the crash came. It needed a man of Jung Bahadur's fierce courage and determination, and of that assured good fortune which in the East is essential for success, to curb the madness of the younger Queen and restore order to the distraught country. To the fact that Jung Bahadur possessed these gifts in a supreme degree we owe the fact that his country has the form of government that suits it best, and that it is a prosperous, contented, and valuable ally of Great Britain.

Jung Bahadur died in 1878, and was succeeded as Maharaja of Kaski and Lamjung, and as Prime Minister of Nepal by his next surviving brother but one, Rana Udir Singh. The next brother, Badri Nar Singh, had been cut out of the succession by Jung Bahadur for attempting to murder him. Rana Udir had served with some distinction in the war with Tibet and afterwards as Commander-in-Chief, but he was not of the same metal as his great brother, and from the beginning encountered many difficulties from the pretensions of Jung Bahadur's sons, who considered that the eldest of them should have succeeded at least to the principalities of Kaski and Lamjung. Rana Udir Singh was fortunate in having as his Commander-in-Chief Dhir Shamsher, the most capable and high-minded of Jung Bahadur's brothers. Without his aid he could hardly have made headway against the party of Jagat Jung (Jung Bahadur's eldest son), against a palace party headed by one of the

King's daughters-in-law known as the *Jethi*, or senior, Maharani, who sought to re-establish the royal power, and against a party of Thapas headed by the heirs of Matbar Singh.

King Surendra Vikram Sah died in 1881, after thirty-four years of a reign on the lines devised by Jung Bahadur. His only son had died, but his father, Rajendra, was still alive and aspired to mount the throne once more; but he too died within a few months, and Surendra's six years old grandson, Prithwi Bir Vikram Sah, who reigned until 1911, was proclaimed King.

Jung Bahadur had married some of his sons and daughters to daughters and sons of the King; and this practice, which has continued to this day, has done much to improve the character and physique of the royal family without changing in any way Jung Bahadur's conception of the role of the reigning King, or the reverence with which he is treated by the Maharaja and his family, as well as the people.

Of the plotters against Rana Udip Singh, the Thapas were the more numerous, and moved first. Their plan was to murder the whole of the families of Rana Udip, and also the other brothers and sons of Jung Bahadur, as well as the King. Jagat Jung discovered the plot, and determined to let it run its course so as to clear the way for himself while he took shelter in India. The plot failed, and in the course of the enquiry Jagat Jung's own conspiracy to murder the Maharaja and seize the power came to light. Jagat Jung remained in India, and certain of his brothers were very nearly removed from the roll of succession to the office of Maharaja.

Unfortunately the Commander-in-Chief, Dhir Shamsher, died at this time and the Jethi Maharani, who was the sister of Jagat Jung, and one of Rana Udip's own wives, joined Jagat Jung's party. This petticoat plot was too much for Rana Udip Singh. Jagat Jung was brought back, and, though not formally replaced on the roll of succession, was tacitly given to understand that he would be restored. He profited by this weakness to continue with his scheme. The success of his plot would have meant, not only the murder of all Dhir Shamsher's sons, and the young King, but also the destruction of Jung Bahadur's constitution; for Jagat Jung had accepted the plans of his sister to restore the executive power to the new King they meant to put on the throne—the uncle of Prithwi Bir Vikram Sah.

It is not to be wondered at that Dhir Shamsher's sons, considering themselves the sole repositories of Jung Bahadur's patriotism and capacity, decided to take matters into their own hands. It was not only a question of saving their own lives, but of saving the life's work of Jung Bahadur and their father. It was a case of grim necessity for them, turned into a deed of horror by the kindly nature of Rana Udip, and the circumstances of his killing.

Rana Udip Singh kept the infant King and his mother in his own palace; and to them, one night in November 1885, there entered five out of the six elder sons of Dhir Shamsher. The Maharaja was shot dead, and the Jethi Maharani threw herself over the stairs to escape, spraining her ankle. Carried by a slave girl she made her way across the rice fields to the residency, where others of the family also took refuge. The Shamsher brothers hurriedly despatched Jagat Jung and his son; and, taking the infant King and his mother with them, proclaimed the eldest brother, Bir Shamsher, as Maharaja in the presence of the troops, whom they caused to be assembled on the Tundi Khel. The appointment was legalized by a decree under the boy King's *red seal*; and, in a letter to the Resident the King was made to affirm

that he had caused Maharaja Rana Uday Singh to be killed for endangering the State.

Bir Shamsher ruled Nepal as Prime Minister from 1885 till 1901. Taking a leaf from Jung Bahadur's book he banished most of Jagat Jung's supporters, and filled all offices with his own men. Unworthy of their great father though they were, one cannot but regret that Jung Bahadur's line was thus cut off from all participation in the Government of the country for which he had done so much. Bir Shamsher was not to escape the fate that had befallen so many of his predecessors. His next brother, Khadga Shamsher, the Commander-in-Chief, entered into a plot against him and the King. It was discovered, and Khadga placed under restraint, but afterwards appointed Governor of Palpa. The Maharaja took the opportunity of having the King's *lāl mohor* issued detailing the order of succession to the Prime Ministership. In this Jung Bahadur's sons, and their sons, were excluded, as well as Khadga Shamsher.

During the sixteen years of his beneficent rule Bir Shamsher brought about many material improvements in Nepal, notably the provision of a good supply of drinking water to the towns of the valley. He visited India three times, but not with the happiest results: for public opinion in Nepal, always jealous of the external signs of their independence, felt that he had been treated by Lord Curzon more as the representative of an Indian State than as the Royal Ambassador of the King of Nepal. Bir Shamsher died in 1901, and was succeeded by his next brother (after Khadga, who had been excluded), Deva Shamsher, whom his brothers had not considered worthy to join with them in the murder of Rana Uday Singh.

Deva Shamsher, although a weak man, was solicitous for the welfare of his people. He it was who erected tanks in the Terai for the supply of pure water, and he also wished to abolish slavery in Nepal. By freeing some of his own slaves he anticipated by many years the general emancipation which his more famous brother was only later able to bring about. He only lasted three months, when his brothers forced him to sign a deed of resignation in the presence of the King, who immediately issued a *lāl mohor* in favour of the next brother, Chandra Shamsher.

Much work had been done on Jung Bahadur's foundations before Chandra Shamsher came to power. In foreign policy and military matters Jung Bahadur had effected much himself; and in internal administration and education the first courses had been laid in his life time by his youngest brother, Dhir Shamsher. When Rana Uday succeeded, Dhir Shamsher continued to bear the greater share of the administrative burden, and also conducted all Nepal's foreign affairs. Things slid back somewhat after Dhir Shamsher's death; but when his sons forced their way to power, Bir Shamsher, ably seconded by Chandra, continued the administration on his father's lines. It was thus, to the rule of a country well started on the way to civilization, that Chandra Shamsher succeeded.

In 1883, when education in Nepal was very primitive, Chandra Shamsher, who had already proved his military capacity in the suppression of a plot against his uncle, had been sent by his father to Calcutta University. There he matriculated, and was beginning to prove his mental capacity when affairs in Nepal demanded his recall. He was extremely widely-read, and was moreover very highly educated in the broadest possible sense. Realising to the full the value of the best kind of education, he saw that his sons should

receive the very best obtainable, and they have consequently all received the most remarkable education.

The army, Chandra Shamsher's first and greatest love, was organized and administered so as to be capable of producing and keeping in distant fields a strong striking force, while owing to his tact and sympathy, the recruiting, reserve, and pension work in connection with our own Gurkha regiments was carried on with the help and full support of officials throughout the country. Education was probably the thing that lay next his heart and he and his sons and grandsons have all profited to the most remarkable extent by their education. The College at Kathmandu is now affiliated to the University of Patna, and many Nepalese youths are furnished with the means to graduate there, or to attend medical and technical schools in Calcutta. Sati and slavery have been abolished, the judicature purified and established on principles suited to the customs of the people, and the administrative machinery adjusted to work smoothly and without bureaucratic officiousness. In all these reforms Chandra Shamsher always refused to legislate ahead of the people's readiness.

It was, however, in the domain of foreign affairs that Chandra Shamsher best displayed the fineness of his intellect. During our troubles with Tibet his foresight and statesmanlike qualities were of the greatest value to India; but it was in his direct dealings with us that he was able to follow with the greatest success the principles of Jung Bahadur's policy. It will be remembered that after the hostility to the British which the irresponsible Queen of Rajendra Vikram had shown, Jung Bahadur conceived the policy of showing his friendliness and independence by a free-will offering of Nepalese troops, at the end of the second Sikh war, and in the mutiny. His reward was the retrocession of part of the Terai, and the practical acknowledgment of Nepal's independence. In the next half century, though in theory this independence of the Kingdom was admitted, in diplomatic practice our treatment of Nepal more nearly approached that accorded to Indian States.

Chandra Shamsher's chance, when it came, was on a larger scale and in a larger field than Jung Bahadur's. The Sikh war and the mutiny were the affairs of the Company; the Great War was the affair of the British Empire, and as allies of the British Empire Nepalese soldiers fought in every field in three continents.

As early as August 3rd, 1914, Sir Chandra Shamsher called on the British representative and informed him of his readiness to place the whole military resources of Nepal at the disposal of the British Government, should they be needed. The offer was gratefully accepted, and took the following form. Firstly, the loan of a contingent of Nepalese troops; and secondly, assistance rendered in connection with the special recruiting measures necessary for the maintenance of the existing Gurkha regiments of the Indian army, and the provision of additional battalions. This took the form of conscription; and what it meant to the man-power of the country only those who have been privileged to serve in Gurkha regiments can fully appreciate. During the war no less than 200,000 Gurkhas joined our service, and 55,000 of these were enlisted in the regular battalions. The casualties sustained on our behalf totalled no less than 20,000—rather more than the strength of the entire Gurkha Brigade before the war.

The Nepalese troops, to the number of 10,000 left Kathmandu early in 1915, under the Inspector-Generalship of General Sir Baber Shamsher,

G.B.E., the second son of Maharaja Chandra. Commanding General Sir Padma Shamsher, the eldest son of the last Prime Minister, was sent in command of four regiments which proceeded straight to the North-West Frontier; and General Tej Shamsher, another of Sir Chandra's nephews, with two others was posted to the United Provinces. In February 1916 a second contingent, under the command of the Maharaja's third son, General Sir Kaiser Shamsher, K.B.E., fully officered and equipped as the previous one, was despatched to India. Both these contingents were kept at full strength by drafts from time to time. Primarily intended for general service in India, and stationed for the most part on the North-West Frontier, these Nepalese contingents proved of incalculable assistance during their stay in India, where their general bearing and discipline elicited universal praise. Several of the regiments took part in the Waziristan Campaign of 1917, and distinguished themselves by their bravery and steadiness under fire; the Mahindradal Regiment being especially mentioned for its gallantry in assaulting a strongly held position.

In addition to these gifts of man-power, Sir Chandra Shamsher made many monetary contributions, as well as gifts of machine guns, and quantities of the produce of the country.

In many ways the very antithesis of his great predecessor Sir Chandra Shamsher yet challenges comparison with Jung Bahadur. It is perhaps too early yet fully to appreciate all that he did for his country; that he was however the outstanding character of his generation none will deny. His Highness Maharaja Sir Chandra Shamsher Jung Bahadur Rana received more honours and distinctions from us than any other foreign statesman or potentate. He was an Honorary General in the British Army, Honorary Colonel of the 4th Gurkhas, a G.C.B., G.C.S.I., G.C.M.G., and G.C.V.O. In addition to these he received shortly before his death, the *Grand Croix* of the Legion of Honour; and besides the Chinese title of *Thong-lin-pimma-kojang-wang-syan*, was a Doctor of Civil Law in the University of Oxford. Sir Chandra was supreme, for his complete autocracy had been confirmed in no mistakable fashion under the King's *red seal*, and as unmistakably was it endorsed by the love and veneration of the people. He died on the 25th November 1929 at the age of 66, having administered the Kingdom of Nepal for twenty-eight years.

Sir Chandra left a large family, but in accordance with the Nepalese law of succession he was succeeded by his brother Bhim Shamsher. Sir Bhim Shamsher Jung Bahadur Rana held the rank of Honorary Lieutenant General in the British Army, and was, like his brother before him, Honorary Colonel of the 4th P. W. O. Gurkha Rifles. He was a G.C.S.I., G.C.M.G., and K.C.V.O., and was also a member of the First Class Chinese Pao Ting Order, *Yet-tang-Pao-ling-Shun-Chian*, and was also awarded the military title of *Luh-chuan-shang-chiang*.

Sir Bhim Shamsher held supreme power for only three years, but he came to the highest office equipped in a remarkable degree. For over twenty-eight years previously he had been Commander-in-Chief and Chief Officer of the State administration during the rule of his brother, Sir Chandra Shamsher. Few rulers can have had an apprenticeship so complete to the task they had to discharge: and although Sir Bhim was already an old man when he became ruler his period of office, brief though it was, was marked by constant consideration for the welfare and advance of his people, and his

name will be long remembered. He died on the 1st September 1932, at the age of 67, being succeeded by his last surviving brother.

Sir Joodha Shamsher Jung Bahadur Rana, G.C.S.I., G.C.I.E., the present Prime Minister, had already much administrative experience before succeeding to his high office, and during the three years of his brother's rule was Commander-in-Chief of the Army. He had already carried out a number of reforms in the country and was preparing others when the fearful earthquake of the 15th January 1934, which wrought terrible destruction all over the Nepal Valley, made it necessary to divert all available public funds towards repairing the damage. In this disaster the casualties in all Nepal amounted to 8,519 dead (3,850 males and 4,669 females). In view of the fact that neighbouring Bihar had suffered even greater loss and destruction the Maharaja refused help from outside; and the reconstruction work has been carried out with funds raised entirely in Nepal, the greater proportion of which has been provided by the Maharaja himself and members of his family.

In 1934 the Maharaja removed from the Roll of Succession to the Maharaja-Premiership certain descendants of the concubines of Maharajas Bir Shamsher and Bhim Shamsher. These had been illegally inserted in the roll by their fathers in contravention of the definite rules laid down originally by Jung Bahadur; and there is little doubt that the erasure of their names from the Roll of Succession has removed a possible source of friction in the future.

On the 6th April 1934 a Mission headed by Commanding General Sir Bahadur Shamsher Jung Bahadur Rana, G.B.E., the eldest surviving son of Sir Joodha Shamsher, left Kathmandu in order to invest His Majesty King George V with the Nepalese Order of Ojaswi Rajanya. At the same time the Nepalese Legation was opened in London at 12a, Kensington Palace Gardens, and General Bahadur, the first Nepalese Minister, presented his credentials at the Court of St. James's on the 12th June. With the establishment of a Nepalese Legation in London the title of the British Envoy in Nepal was changed to that of H. B. M. Envoy Extraordinary and Minister Plenipotentiary, and the first holder of the office presented his credentials to His Majesty the Maharajadhiraja on the 20th May.* During the following winter, early in 1935, the Maharaja paid a state visit to Delhi where a special review was held in his honour. Representatives of every Gurkha regiment were enabled to be present and were given the opportunity to meet their new Honorary Colonel-in-Chief, His Highness having in 1934 been appointed to this distinguished position in each of the ten Gurkha Regiments of the Indian Army.

His Highness Maharaja Joodha Shamsher Jung Bahadur† holds the rank of Honorary Lieut.-General in the British Army, and in addition to the G.C.S.I., and G.C.I.E. has also received the following foreign honours and decorations: The Grand Cordon of the Italian Order of St. Maurice and

* See 'The Times', Leading Article, 28th May 1934.

† The Maharaja's full title is as follows:—

Lieutenant-General His Highness Ojaswi Rajanya Projjwala Nepala Tara Ati Provala Gorkha Dakshina Bahu Prithuladheesha Sri Sri Sri Maharaja Sir Joodha Shamsher Jung Bahadur Rana, G.C.S.I., G.C.I.E., Prime Minister and Supreme Commander-in-Chief of Nepal.

St. Lazarus : the Grand Cross of the Legion of Honour, and the Grand Cordon of the Belgian Order of Leopold. Like his brothers before him he too has been honoured by China, and holds the titles of *Yel-tang-Pao-ting-Shun-Chian*, and *Luh-Chuan-shang-Chiang*. Finally, as a mark of the magnificent services rendered by his countrymen, the Sherpas, on the successive Mount Everest Expeditions, he has recently received the honorary Fellowship of the Royal Geographical Society as well as honorary Membership of the Alpine Club.

A.—THE KINGS (*Pāc Sarkār*) OF NEPAL.

Drabya Sah	1559-1570
Purandar Sah	1570-1605
Chatra Sah	1605-1606
Rama Sah	1606-1633
Dambar Sah	1633-1642
Krishna Sah	1642-1658
Rudra Sah	1658-1669
Prithwipati Sah	1669-1716
Birbhandra Sah	d. v. p.
Narbhupal Sah	1716-1742
Prithwi Narayan Sah	1742-1774
Singha Pratap Sah	1774-1777
Rana Bahadur Sah	1777-1799
Girvan Judha Vikram Sah	1799-1816
Rajendra Bir Vikram Sah	1816-1847
Surendra Bir Vikram Sah	1847-1881
Trailokya Bir Vikram Sah	d. v. p.
Prithwi Bir Vikram Sah	1881-1911
Tribhubana Bir Vikram Sah	1911-

B.—THE MAHARAJA-PRIME MINISTERS (*Tin Sarkār*) OF NEPAL.

Gen. Bhim Sen Thapa, 1806.—Committed suicide in prison in 1839, after having been removed from office in 1837.

Gen. Matbar Singh Thapa, 1843.—Assassinated in 1845.

Gen. Gaggan Singh, 1845.—Assassinated in 1846.

Gen. Maharaja Jung Bahadur, 1846.—Died in 1877.

Gen. Maharaja Rana Udip Singh, 1877.—Assassinated in 1885.

Gen. Maharaja Bir Shamsher, 1885.—Died in 1901.

Gen. Maharaja Deva Shamsher, 1901.—Removed from office in 1901. Died in 1914 in India.

Marshal Maharaja Chandra Shamsher, 1901.—Died on 26th November 1929 at the age of 66.

Gen. Maharaja Bhim Shamsher, 1929.—Died on 1st September 1932 at the age of 67.

Gen. Maharaja Joodha Shamsher, 1932.—

CHAPTER 4.

THE PEOPLE OF NEPAL ; THEIR SOCIAL ORGANISATION ; AND AN OUTLINE OF THEIR MANNERS AND CUSTOMS.

The term Gurkha should rightly be applied only to the inhabitants of the place of that name and their descendants. In course of time, however, the so-called fighting tribes, the Magars and Gurungs, came also to be known under this generic term, and at the present day the word is used to denote any of the various tribes living within the confines of the Kingdom of Nepal as at present delimited. The word will be so used in this book ; that is to say in speaking of, for instance, Gurkha customs, it is to be understood that the particular custom being described is common to all the tribes of Nepal, apart from such modifications as may be noted.

In general appearance Gurkhas are decidedly Mongoloid, and possess the high cheek-bones and typical fold covering the inner angle of the eye common to that race. Their average height is about 5-ft. 3-in. for adult males. Every variety of yellowish brown skin is found, but a well-bred Gurkha is almost invariably fair skinned. The hair of the head is usually straight and plentiful, and nearly always pure black in colour, but an occasional man with slightly wavy or dark brown hair is seen. The face and body hair is scanty and it is unusual to see more than a few sparse hairs on the upper lip except towards middle age. The hair on the upper lip is never removed except upon certain ceremonial occasions, to be described later. Razors are not generally used, but the hair on the face and chin is removed by pulling out each hair singly by means of a small pair of tweezers (*cimtā*).

The origin of these people is not yet definitely known, but Professor R. L. Turner, relying principally upon linguistic evidence, thinks that the Mongolians, whose advance down the southern slopes of the Himalaya appears to have taken place at a comparatively late period, may possibly have overlaid an earlier population.

"What this (race) was", notes¹, he "we cannot say with certainty. But recent researches have shown that in all probability the earlier inhabitants of north India belonged to the Austro-Asiatic race, or at least spoke Austro-Asiatic languages. Some authorities also include in this family certain of the many languages of Nepal. It is therefore probable that the speakers of these are descendants, however much mingled in blood with the subsequent Mongolian invaders, of the original inhabitants whom these invaders found already in the country".

Gurkhas are grouped into a large number of tribes², the chief of which are the following : Thakur ; Chetri ; Gurung ; Magar ; Rai ; Limbu ; Sunwar ; and Tamang. The bulk of recruits for the British service are obtained from the Magar and Gurung tribes ; but Rais, Limbus, and a

¹ "The Gurkhas", Ch. 4, page 63.

² The term tribe is to be interpreted as meaning the largest body of people speaking what they themselves regard as one language, or having a common name for themselves, as well as a sense of solidarity which expresses itself in regarding other people as strangers.

few Sunwars are enlisted by two out of the ten Gurkha regiments of the Indian Army, and Thakurs and Chetris by one. Large numbers of Tamangs served during the war, but they are not now enlisted in any numbers. To the above list must be added the Newars, who comprise the bulk of the population of the Nepal Valley. The Newars, owing to the geographical position of their valley, which practically prevented them from wandering, and to the sanctity with which it was held by both Hindu and Buddhist, even for centuries before Christ, have more marked racial characteristics than the other tribes. They are far more civilized, have a literature of their own, and were formerly skilled artisans and craftsmen, as the many beautiful buildings and works of art still to be seen in the cities of the Valley bear witness. The trade of the country is largely in their hands, most of the village shops throughout Nepal being run by Newars. Newars are not ordinarily enlisted, but many served during the war and have been permitted to remain in the service.

Writing many years ago of the people of the Nepal Himalaya in general the late Brian Hodgson noted :

“ Character phlegmatic, and slow in intellect and feeling, but good-humored, cheerful, and tractable though somewhat impatient of continuous toil. Drunkenness and dirtiness are more frequent than in the plains. Crime is much rarer, however, and truth more regarded, and the character on the whole amiable.”

If this was true of the Gurkha soldier of a hundred years ago it is most certainly an over-statement at the present day. The average Gurkha in our service, properly led and looked after, is no more addicted to drink than anyone else ; and when he first comes down for enlistment is truthful to a degree. He is a simple soul, clean living, intensely fond of his mountain home, fearless, and brave. He can be at times extremely independent, amounting almost to rudeness, particularly with those who do not speak his language ; but once his confidence has been obtained his loyalty and devotion are boundless. He is outspoken on all occasions, and knows not the flattery so much practised in the East.

With the exception of certain tribes nearly all Gurkhas are bi-lingual. In addition to their tribal languages, which belong to the group known as Tibeto-Burman¹, they speak Nepali, which is the *lingua franca* of the country, with varying degrees of efficiency. Nepali belongs to the Indo-Aryan family of languages, “and like most of the other languages of Northern India”, notes Turner², “and of certain outlying parts, it is derived from a form of speech, of which our earliest document is the *Īgveda*. This language, or group of closely related dialects, which it is convenient to call Sanskrit (a name more strictly speaking proper to the form in which it was later stereotyped and employed for more than a thousand years as the chief literary medium of the whole of India), was brought into the sub-continent by the Aryans, probably during the latter half of the second millennium B. C.”. But, “whereas”, he continues, “the derivation of Nepali from Sanskrit cannot be in dispute, its exact position within the Indo-Aryan family is more open to discussion. With which of the modern Indo-Aryan languages is Nepali most closely allied ? Indisputably its

¹ See Linguistic Survey of India, Vol. 3, Part 1, which gives specimens and an outline grammar of all these languages.

² Introduction to his “Nepali Dictionary”.

nearest relative is its western neighbour Kumaoni, a group of dialects spoken in the British Indian District of Kumaon. And in fact all the Indo-Aryan languages along the Southern face of the Himalayas have certain features in common. This is intelligible if these languages were carried into their present habitats by the migration of the Khas¹ (Sanskrit *Khasa*) from their earlier homes in the North-West".

Nepali is now the chief language of literature, administration and general intercourse throughout the country, but it is not uncommon to find people, particularly Gurungs from the high-lying and more inaccessible parts of the country, whose knowledge of the language is very imperfect.

At one time Buddhism was undoubtedly the predominant religion of Nepal, but at the present day the great majority of the people profess the Hindu faith, although they cannot be considered as very strict followers of it. It is said that Buddha once visited the Nepal Valley and found that the fundamental principles of his teaching had already been introduced amongst the Newars. Of this visit there is no shred of evidence, but it is known as a historical fact that Buddhism flourished in Nepal some 300 years before Christ. It is still the faith of many Newars but is being fast replaced by orthodox Hinduism. Buddhism, so far as it still exists at the present time, has naturally been much modified by the adoption of many Hindu doctrines and practices, which have been introduced into the country by outside influence. As would be expected, the religion of those tribes who inhabit the northern and north-eastern parts of the country is but little removed from the Lamaistic Buddhism of present-day Tibet, although even these people when questioned nowadays call themselves Hindus.

"In Tibet", notes Sir Charles Eliot², "Indian Buddhism passed into the hands of a vigorous national priesthood and was not exposed to the assimilative influence of Hinduism. In Nepal it had not the same defence. It probably existed there since the time of Asoka and underwent the same phase of decay and corruption as in Bengal. But whereas the last great monasteries in Bengal were shattered by the Mahomedan invasion of 1193, the secluded valley of Nepal was protected against such violence and Buddhism continued to exist there in name. It has preserved a good deal of Sanskrit Buddhist literature but has become little more than a sect of Hinduism."

The ruling family of Nepal are strict Hindus, and for this reason the faith is steadily gaining ground. The caste system, which only exists in a very loose and ill-defined form at present, would appear to be foreign to the social organization of the tribes, but if the present political seclusion of the country is maintained it appears not impossible that it will tend to grow stronger in Nepal as it weakens in India, a startling reversal of the conditions of a hundred years ago, when the ceremonial excesses of the 'Barbarians' of Nepal were looked upon with horror by the orthodox Hindus of the plains.

¹ Nepali, officially and preferably now so-called, is also known as Parbatiya, Gurkhali, and Khaskura, literally 'The language of the Khas.' The Khas appear to have been a mountain tribe inhabiting the Himalayas who adopted and subsequently extended the language of the Aryan conquerors. The popular derivation of the word *Khas*, as meaning 'The degraded' from the Nepali *Khasnu*, to fall, is probably an invention on the part of the Brahmans, and is without foundation.

"Hinduism and Buddhism", Volume I, page xxviii. See also "The Religion of Tibet" by Sir Charles Bell, London 1931.

Every Gurkha tribe is composed of a number of Clans¹. Of these clans some are exogamous², others not, as will be noticed in the later chapters devoted to each tribe. The Clans (*thar*) are themselves again composed of a number of smaller groups technically known as Kindreds (*gotra*)³. These kindreds are in every case strictly exogamous, that is to say, in no case may a man marry a woman of the same kindred as his own. All Gurkhas are unanimous in regarding others of their own kindred as related genealogically, even though they be complete strangers, and however easy may be their marriage relations in many other ways, they would, in no circumstances whatsoever, contract any sort of alliance with a woman of their own kindred, as this is regarded as incest (*hār phorā*). After marriage a woman is considered to have become a member of her husband's kindred.

Kinship terms are complicated, very many in number, and their use varies amongst the tribes. It is essential to have a detailed knowledge of them, however, if one would properly understand the organization of the Gurkha family. No useful purpose would be served by burdening the text with a large number of technical terms, and the reader is referred to the Relationship Table in Appendix I, in which the complete kinship system is shown and explained.

Inter-tribal marriages cannot, strictly speaking, take place, except between the Rai and Limbu tribes, but cases do occasionally occur where a Gurung, for instance, has married a Magar woman, and so on. In cases such as these a certain social stigma attaches to the woman who, after contracting such an alliance, can no longer eat with her own relations. The children of an inter-tribal marriage, however, have the full status of the father's tribe and clan. Cases occasionally occur of a childless couple adopting an orphan of some other tribe. This is only done in the case of very small children, and the adopted child is accepted by the community as being of the father's tribe, clan, and kindred. There is no ceremony in connection with adoption.

All Gurkhas may contract what is known as a *mit* relationship with any friends of whom they are particularly fond. The meaning of the word *mit* is friend, and to make a *mit* relationship may be compared with the custom of "blood brotherhood" practised in other parts of the world. The relationship may be contracted between men of different tribes, but not between persons already related to one another. Once contracted, the new relationship constitutes a ban on marriage; a man could not marry, for instance, the sister of his *mit*, however eligible she might have been before the two men became *mit* to one another. There is a brief ceremony in connection with *mit*-ship, the essential part of which consists of an exchange of presents, tokens, or coins.

¹ "The Clan", writes J. H. Driberg, "is often described as a division of a tribe, but that is not a very good way of putting it. Such a definition implies that there is an entity called the tribe which is divisible into a number of clans, whereas exactly the reverse is the truth: The family grows into the clan, and only later do a number of clans combine into the unity known as a tribe." "At home with the Savage". London 1932.

² Exogamy is the rule prohibiting the marriage of an individual to any person belonging to the same social or local group as himself. This social group is usually the Clan. Endogamy is the rule which prohibits a person from marrying outside his social clan, e.g., as with the caste system in India.

³ A Kindred is a group of persons who acknowledge their descent, genealogically or by adoption, from one family, whether through their fathers or their mothers. Although the word *gotra* is generally understood, the following terms are also in use to denote kindred. *Kāiran* or *pat*; generally throughout Western and Central Nepal, and by the Sunwars in the East: *Pachā*, by Rais, and *Swang*, by Limbus: *Kipāt*, by Tamangs.

In olden days the husband of a woman who had committed adultery was expected to cut down the seducer with a *khukri* the first time he encountered him. Maharaja Jung Bahadur however placed restrictions on this custom as it was found open to much abuse. As a result of his reforms the culprit was arrested, and after his guilt had been proven, the injured husband was allowed to cut him down in public, the victim being allowed a chance of escaping, for which purpose he was given a start of a few yards. The adulterer could still, however, save his life, with loss of caste, by passing under the lifted leg of the husband, who spat upon him as he did so. This, however, was considered so ignominious a proceeding as to make death seem infinitely preferable. The woman could save her paramour if she insisted that he was not the first man with whom she had gone astray. Although in theory these methods still hold good, in actual practice now-a-days such cases are usually settled in the Courts, the husband being awarded such compensation (*jāri khat*) as the Court may decide. In cases of adultery in our Gurkha regiments the amount of *jāri khat* is assessed by a committee of Gurkha officers. It is usual in such cases for any gold or other ornaments which the wife may have been given at the time of her marriage to be returned to the husband.

On the occasion of the birth of a child rejoicing takes place for eleven days, and no one except the near relatives may eat or drink with the father for ten days. At the end of this period a Brahman is summoned in order that he may carry out the necessary purification (*cokhinu*). At this time friends are feasted and alms distributed. The ceremony is identical in the case of both boys and girls; but the birth of the former, particularly in the case of the first-born, is hailed with joy as only a son can properly carry out the funeral rites (*kiriya*) of the parents. It is usual in all Gurkha regiments to grant eleven days leave on the birth of a child in Cantonments.

Children's names are selected by a Brahman, or other tribal priest, on the eleventh day after birth. The ceremony is known as *Nwāran*, and the name is selected as a result of consulting the child's horoscope. Usually only the initial letter is selected by the priest and the parents have thus a certain choice in the determination of the actual name. An exception to this practice, however, sometimes takes place when parents have been unlucky in losing previous children. In order to ward off evil spirits and disease a Kami or Sarki will be called in at birth in order to fix a metal or leather bracelet on the baby's wrist. When this is done the child is invariably given the caste of the man employed as its personal name; thus it is quite common to meet a man whose name is *Sārki* or *Kāmi* Gurung. Another practice sometimes performed at birth for reasons similar to the above is to make a pretence of feeding the newly-born child with rice or other grain. If this is done the child is given the name of *Juthe*.

Boys up to the age of six months, and girls up to five months are suckled, but it is not unusual for mothers to suckle their children, on occasions, for many years after these ages. When the child is weaned a feast is given. Every friend and relation present is supposed to feed the child with grain, but this is only a formality, each guest merely placing a single grain in the child's mouth. This ceremony is known as *Bhāt khucāi*. When it is performed in Cantonments permission is usually given to keep lights burning in quarters all night, but no leave need be granted for it.

Betrothals (*Māgni*) can take place at any age after five years. When a marriage has been agreed upon the boy's parents give the girl a gold ring

(*Sahi mūdri*) as a sign of betrothal. Marriages can take place at any time after the age of seven, but now-a-days the normal time, except in the case of Brahmans and Chetris who marry very young, seems to be between sixteen and eighteen years for boys, and between thirteen and sixteen years for girls. It is usual for a girl to remain with her own relations for some years after marriage, but this seems to be dependent on her age at the time. In Nepal, although marriages can and sometimes do take place at very early ages, the system is not comparable in any way with the child-marriage of India, as the contracting parties do not live together until they are both fully grown up.

If a boy, without being engaged to her, falls in love with a girl whom he meets, and runs away and marries her, he and his bride cannot approach the girl's father until summoned by him. If the father-in-law wishes to acknowledge the union he sends word to tell the boy that he may present himself with his wife at a certain time. Upon their arrival the father-in-law paints a spot on their foreheads with a mixture of rice and dabi (*Tikā*, lit. caste mark) and then the boy and girl make submission by bending down and saluting him (*Dhōk dinu*).

Amongst Brahmans, Chetris, Magars, and many of the Eastern tribes it is customary for marriages (*byāhā*) to be performed by Brahmans, and the affair is conducted in much the same way as the ordinary Hindu marriage, in India.¹ There is no legal limit to the number of wives a man may have but the performance of the *byāhā* ceremony in the case of subsequent ones is optional. Monogamous marriage is usual but many men seem to have two wives; and one of my informants knew of an authentic case of a man of the Kami caste who had seventeen. It appears that it is unusual to carry out the *byāhā* ceremony with other than the first wife; and in cases where it is not performed the woman is known as *lyāte*. This term is also employed to denote a marriage which has been performed without the consent of the parents. It is further used of a girl who is living for the time being with a man, and also for a widow who is forming part of some man's household. In the case of marriages without the parent's consent it is usual to perform only that part of the marriage ceremony known as *sīdhur hānu*, or sprinkling of red lead along the parting of the girl's hair, and *lyāte* marriages of this kind can later be legalized by the performance of the full *byāhā* ceremony should the parents later relent. A *lyāte* wife, on the death of her husband, gets a smaller share of the estate than does the *byāhāte*. This and kindred matters are regulated by the *Nepal Ain*, the legal Code of the country first introduced and adapted from the Hindu *Sāstra* in the time of Jung Bahadur.

Widows cannot remarry by the *byāhā* ceremony. It is, however, not unusual for them to live with some man as his *lyāte* wife. The practice is tantamount to marriage and is so regarded for the purpose of deciding pension claims, and so on. Widowers may marry again.

In connection with marriage one curious custom may be briefly noted here as it is common to all the tribes of Nepal.² A man must take particular care never to touch, not even the clothes in passing, the wives of his younger brothers (*buwāri*). Should he inadvertently do so both he and his *buwāri*

¹ See "The Gurkhas" Ch. 10 for a description of a Gurkha wedding.

² The custom of avoiding the wives of younger brothers is also carried out throughout Garhwal, but I do not know if it is common all over India.

must drink *sun pāni*, or water in which some gold ornament has been either boiled or dipped. There is no ceremony in connection with either the preparation or drinking of sun pani, but it is usually prepared by some third person. It is the idea underlying this custom that has given the names *Jeṭhāju* and *Buwāri* to the two isolated peaks of *Māchā Puchar*; for as a man should avoid his buwari so are the peaks of the 'Fish-tailed' mountain eternally separated.¹

After marriage a divorce can be obtained by going through a ceremony known as *Siñko pānrā*. It is usual for a village *Pañcāyat*, or council of elders, to decide how the property is to be disposed of and also to award damages where necessary. In cases of divorce by mutual desire and where there is no third person in the case the property is usually divided equally between man and wife. A man may re-marry after divorce, but the woman can only contract a lyate alliance.

In Nepal the priestly functions carried out on behalf of Thakurs, Chetris, Magars and Sunwars by Brahmans are, in the case of *cār-Jāt* Gurungs performed by Lamas, and in the case of *sora-Jāt* Gurungs by Giabringas. Amongst Limbus and Rais these duties are carried out by Phedangmas, but Brahmans are also occasionally called upon. It should be noted, however, that any of the ceremonies of all the tribes may if necessary be carried out by Brahmans; but it is doubtful if any Brahman would consent to perform some of the ceremonies, the Gurung *Ārghun* for instance. No ceremony, whether that of marriage, burial, or naming of children, is performed until the family priest has determined the propitious moment by means of consulting the horoscope, and much stress is laid upon the importance of this matter.

Cow-killing and murder were formerly punished with death; other acts of violence by imprisonment and fines. In 1931, however, the late Prime Minister, Maharaja Sir Bhim Shamsheer, decreed the tentative abolition of capital punishment throughout the country, except for cases in connection with certain breaches of military law and high treason, for a period of five years. The continuance of the decree is dependent upon there being no increase of homicidal crime. It is interesting to note that this abrogation of capital punishment has, incidentally, the effect of removing the anomaly of a discrimination in favour of Brahmans and women, to whom the death sentence could formerly not be given, even in cases of proven murder. On conviction, however, a Brahman was adjudged *ipso facto* to have lost his caste.

Prisoners are used in Nepal for all public works. They get no pay and are merely fed and clothed. They usually have a light steel wire band fastened to each leg as a means of recognition. They can often be seen in Kathmandu working in the streets with apparently no one in charge of them. They are expected to return to prison of their own accord, and strange to say, apparently do so.

If a low-caste person pretends to belong to a higher one, and particularly if he induces one of a caste higher than his own to take food or water, or to indulge in sexual intercourse with him, he renders himself liable to a heavy fine, or imprisonment, or his property may even be confiscated. The victim of the deception can be re-admitted to all the privileges of caste upon the payment of certain fees and the performance of purification ceremonies.

¹ The same idea underlies the meaning of the Nepali word for the sensitive plant, i.e., *Buwāri Jār*.

All Gurkhas on returning to their country from military service outside it are supposed to pay a fee of three Nepali rupees in order to obtain back all the rights and privileges of caste which they may inadvertently have forfeited. This fee, formerly paid to the village Mukhiya, is now collected at the men's respective Addas, and a formal receipt given. Service in Burma is included in the above and does not require the performance of any additional rite. The services rendered by Gurkhas in the various overseas theatres during the Great War necessitated the performance of special rites (*pāni patiyā*) before the men could return to their homes with all the privileges of caste. In order that this might be carried out with the minimum of inconvenience to the men themselves the late Maharaja Sir Chandra Shamsher arranged that a representative of the Raj Guru should be stationed in Dehra Dun, to which place all men were sent prior to proceeding to their homes on leave.

Until recently slavery was one of the characteristic institutions of Nepal. Although differing in form to an extent that admitted no comparison with that which prevailed in other countries in bygone days, the fact remains that the system did exist, and Sir Chandra Shamsher never relaxed his unceasing efforts to abolish an institution which was undoubtedly open to many abuses. It is of interest briefly to examine the system as it formerly existed, as the institution was one which was bound up with the social organization of many of the people.

Slaves were of two kinds: the first, known as *Bandā*, were persons who had become hopelessly indebted, or who were compelled by urgent necessity to raise large sums of money. The *banda* would enter into a legal contract to work solely for his creditor until his debt was paid off: the second, known as *Kamāro*, could be roughly grouped into three classes according to the attitude of their owners. Firstly, there were those who found themselves the possessors of slaves as a result of inheriting large estates, of which the *kamāros* formed part and parcel. Secondly, came those owners who maintained slaves purely for labour. Living chiefly in isolated parts of the country and depending entirely upon their slaves for labour, this class looked upon the abolition of the system with apprehension. The third and last class consisted of those who maintained slaves for the sole purpose of carrying on a nefarious trade in human beings. With the exception of this last class, fortunately few in number, the treatment of slaves, in accordance with ancient statutes, had always been humane, and the cruelty and oppression existing in other countries in which slavery has been prevalent was never evident to any great extent in Nepal.

According to the returns specially prepared the number of slave owners in Nepal was 15,719, and those held in slavery 51,419, a proportion of roughly 1 per cent. of the entire population of the country. The abolition of the system was announced on the 28th November 1924. The owners of slaves were paid a statutory price for each slave whose claim had been fully established, and the slaves themselves, after receiving their freedom, were apprenticed to their former owners for a period of seven years. During this period they had to work for them, and in return were provided with food and clothing, the object of this arrangement being to accustom the former slaves gradually to the new order of things. It was also hoped that the freed slaves would eventually settle down as ordinary hired labourers in the

¹ See "Speech on the liberation of Slaves" by H. H. Sir Chandra Shamsher. 1925.

localities where they had previously been living in slavery, but how far this has actually happened is not at present known.

All slaves freed under the terms of the Decree have been formed into a new tribe to which the name *Siva Bhakti* has been given. Siva Bhaktis can only marry amongst themselves or with Magar Ghartis: but it seems doubtful if any Gharti would accept marriage with them at present. They should on no account be enlisted.

Although slavery has now been definitely abolished in Nepal there still exists a kind of forced labour, which is divided into three classes known respectively as *Begāri*, *Jhārā*, and *Bethi*. Of these, the first two are in force in order to supply official requirements for the State. Begari applies solely to questions of transportation which, owing to the almost complete absence of roads passable by wheeled traffic, must be performed by porters. This form of labour is impressed on such occasions as the tour of a Governor or other important official, for the transport of whose baggage large numbers of men may be required. Jhara is confined entirely to such labour as may be required in connection with the building of bridges and roads and for public works in general. It may be enforced for a period of several days and in some cases may even extend to a month. Gurkha Officers of the twenty regular battalions of the Indian army are exempted¹ from both the above forms of enforced labour both whilst on furlough in their homes and on final retirement.

The last form of forced labour is known as Bethi. It consists in the carrying out of work, of a purely private nature, for the headman of the village, such as thatching of roofs, or working in his fields, and constitutes a part of his Government remuneration. Everyone is liable to do one day's bethi labour in each year but exemption can be obtained upon payment to the Mukhiya of the sum of four annas. It should be noted that exemptions to all three kinds of forced labour do not apply at any time when the country may be in a state of war.

The following are the usual festivals observed by Gurkhas. The table also shows the leave allowed for observing the festivals in cantonments:—

<i>Basanta Pañchami</i>	. . . . .	1 day.
<i>Śiva Rātri</i>	. . . . .	1 day.
<i>Holi</i>	. . . . .	8 days.
<i>Sāwan Saṅkrānti</i>	. . . . .	1 day.
<i>Rikhi Tarpani</i>	. . . . .	1 day.
<i>Janamastami</i>	. . . . .	1 day.
<i>Dasaharā (or Dasat)</i>	. . . . .	10 days.
<i>Diwālī</i>	. . . . .	4 days.
<i>Māghe Saṅkrānti</i>	. . . . .	1 day.

The Dasahara, which commemorates the victory of the goddess Durga, is the most important Gurkha festival. It usually takes place early in

¹ Passes of exemption are issued to officers on final retirement by the Nepal Government to whom application should be made through the British Minister at least three months before the officer leaves for his home. It should be particularly noted that the passes are given only to officers of the twenty regular battalions of the Indian Army.

October, according to the phase of the moon, and lasts for ten days. The first six days are not of great importance from the Gurkha point of view, and the time is spent mostly in singing and dancing. On the first day of the Dasahara the officiating Brahmans sow barley at the spot where they worship, and sprinkle it daily with sacred water; but it is the last four days of the festival, known respectively as *Phul pāti*, *Aṣṭami*, *Naumi*, and *Dasami*, or *tikā*, which are considered the most important. In Kathmandu Phul pati is celebrated by means of a review of the whole of the garrison in the capital by the King, but it is not until the eighth day, or Astmati, that the actual sacrificial ceremony commences. On this occasion buffaloes and goats are sacrificed by means of decapitation with a khukri, the number thus offered to the goddess Durga being solely dependent upon the means of those making the sacrifice. The decapitation of a fully-grown buffalo with one stroke of the khukri is a feat demanding no ordinary skill, and the successful performance of this operation invariably wins the applause of the onlookers. The conclusion of the Dasahara is marked by the pulling up of the young shoots of barley which were planted on the first day. This is carried out by the Brahmans who distribute small bunches of it in return for the gifts which are on this occasion invariably offered to them. Owing to the expense involved the Astami sacrifices are not carried out in every village throughout Nepal, but the festival is always celebrated at the headquarters of each Thum, whither the surrounding villagers congregate for the occasion. It frequently happens that recruits, pension claimants, and so on, do not appear to know the name of the District in which their village is situated. In cases such as this they should be asked where they celebrate the Dasahara, and the answer is nearly always the name of the required Thum.

The Diwali festival takes place twenty days after the conclusion of the Dasahara. It is held in honour of Laksmi, the goddess of wealth and prosperity, and the consort of Visnu. The Diwali is looked upon as the great opportunity of the year for gambling in public. Throughout Nepal gambling, normally forbidden, is allowed to take place without let or hindrance during the Diwali, and the Gurkha, born gambler as he is, takes full advantage of the opportunity thus offered to indulge in one of his favourite pastimes. It is usual to allow gambling in cantonments during the course of this festival.

There is no limit to which a Gurkha will not go when in gambling mood, and many are the stories told concerning the curious stakes for which on occasion they have been known to play. It is stated, for instance, that men have staked their wives on a throw of the dice; and one man is said even to have cut off his left hand and placed it under a cloth as a stake. On finding himself the winner it is related that he demanded his opponent's hand, or the refund of the money he had previously lost.

Each of the days of the Diwali is dedicated to the worship of some person or animal. There appears to be some variation in the objects of veneration, but generally speaking a day is devoted to the worship of each of the following: the crow; the dog; the cow; the bull; and the brother. Of these, only the last three appear to be worshipped throughout Nepal. On the last day of Diwali sisters regard their brothers in the light of deities, and the occasion is marked by the placing by the sister of a ceremonial caste mark upon her brothers' forehead. Houses are illuminated nightly throughout Diwali. The object of this is said to be to commemorate the victory of

Visnu over the hitherto invincible giant Narakasur. Visnu entered his city very early in the morning and the people were so overjoyed at hearing the news that they illuminated the houses to celebrate the occasion ; and for this reason the Diwali is sometimes called ' The Festival of Illuminations '.

The remaining major festival celebrated throughout Nepal is the Holi. This is held in honour of Krishna, and takes place eight days before the full moon of the month of Phagun, early in March. On this occasion a wooden post, or pine tree, decorated with red and white streamers is erected in some public place. On the last day of the festival this is burnt with much ceremony, and the rite is said to represent the burning of the body of the old year. During the Holi it is usual for men to perambulate the streets armed with a bag of bright red powder, known as *golāl*, with which passers-by are plentifully bombarded. No regard is paid to the damaging of clothes, which towards the end of the festival exhibit traces of their active participation in it.

Gurkhas, in common with most other Mongolians, are exceedingly superstitious. The most ordinary occurrences of everyday life are referred by them to supernatural agency, and frequently to the malevolent action of some particular demon. Outbreaks of any epidemic disease such as cholera are invariably regarded as malign visitations, and all Gurkhas believe in the existence of ghosts, or *bhut*, as they call them. These last give rise to many curious little practices in cantonments, and are usually the cause of men avoiding certain places, except in company, after dark.

In March 1889 a Gurkha woman died of cholera in the recruiting Depot at Gorakhpur. Every Gurkha Officer, Non-Commissioned Officer, and man at the depot at once subscribed, and with the proceeds three goats, three fowls, four pigeons, and food of sorts were purchased. One goat and the four pigeons were let loose, and the food was thrown away in the name of Devi: the remaining animals were sacrificed to her, divided, and then eaten up. Before killing the animals the men all prayed together. "Oh Mother Devi, we kill these beasts in thy name; do thou in return keep away all sickness from us". As no fresh cases occurred, although cholera was still prevalent in the district, all the men were more firmly convinced than ever that this was entirely due to the sacrifice they had carried out.

During the month of Kartik it is considered unlucky to use the word *sāp* for a snake. During this period the creature should be referred to as *ghasārne* literally 'the creeping one'. The object of this practice is the hope that by not mentioning the creature's proper name it will not appear. The period is, of course, one at which snakes are particularly in evidence. There are many other customs of a similar nature, and the underlying idea is nearly always a like one.

With the exception of Brahmans and Chetris, Gurkhas make very little fuss about their food. They will, at any rate before marriage, eat any kind of food together except dal and rice, and will often not bother even about this. The fighting tribes, Magar, Gurung, etc., will naturally not eat in company with men of the menial classes such, for instance, as Kamis, Lohars, and so on. In Nepal Chetris need only remove their caps and shoes in order to cook and eat their food, but in cantonments they are inclined to be a little more particular. The remaining tribes need not remove any clothing in order to cook and eat, nor need they take off their boots or shoes. There is no objection to officers entering the men's cook houses or approaching the

men whilst eating their food. Cases have been known to occur, particularly when 'Line-boy' influence is strong in a battalion, of men refusing to touch their food as an officer has entered the cook house whilst it was being prepared. Cases of this nature should be dealt with severely, as from the point of view of the men's caste there is no justification for such an attitude. Thakurs who have not adopted the thread, which is optional before marriage, will eat anything in common with the other tribes. All tribes will drink water from the same vessel, which they prefer should be made of goat-skin although this is not absolutely necessary.

Rice forms the staple diet of the Gurkhas when they can obtain it; but in view of the fact that it is not everywhere procurable in the hills dwellers in the higher parts have to content themselves with Indian corn, buckwheat, and millet, from which they make a rough kind of bread, and also a type of porridge known as *dhēro*. They will eat most kinds of meat except cows and female goats, and are particularly fond of all sorts of game. To this rule there are a few minor exceptions. The Ghales, for instance, will not touch chicken or hare, while certain of the Rai clans do not eat goat's flesh. With the exception of Brahmans, Thakurs, Chetris, and Magars, all Gurkhas eat buffalo in their own homes, and it is looked upon as the usual dish for all big ceremonial occasions. After they have been in a regiment for some time Gurkhas will sometime deny this, but of the many recruits of all tribes whom I have questioned none ever made any attempt to conceal the practice. In the matter of what they drink, Gurkhas, excepting the Brahman of course, have no scruple whatever and have no hesitation in sampling any kind of European stimulant. In their own homes they brew a kind of beer made from fermented rice, millet, or Indian corn, known as *jār*, of which they are very fond; the manufacture of this beverage is not permitted in cantonments except with special permission. All Gurkhas will drink the ordinary commissariat rum such as is sold in the regimental canteens, and are also fond of beer when it can be obtained at a reasonable price. Most regiments do not allow their recruits to touch rum now-a-days, and it is not uncommon for men thus brought up to continue as teetotallers.

"These highland soldiers," wrote Brian Hodson in 1832, "who despatch their meal in half an hour, and satisfy the ceremonial law by merely washing the hands and face and taking off their turbans before cooking, laugh at the pharisaical rigour of the Sipahis, who must bathe from head to foot, and make puja ere they can begin to dress their dinners, must eat nearly naked in the coldest weather, and cannot be in marching trim again in less than three hours.

"In war the former readily carry several day's provisions on their backs; the latter would deem such an act intolerably degrading. The former see in foreign service nothing but the prospect of glory and spoil: the latter can discover in it nothing but pollution and peril from unclean men and terrible wizards, goblins, and evil spirits. In masses the former have all that indomitable confidence, each in all, which grows out of national integrity and success: the latter can have no idea of this sentiment, which yet maintains the union and resolution of multitudes in peril better than all other human bonds whatsoever, and once thoroughly acquired, it is by no means inseparable from service under the national standard.

"In my humble opinion, they are by far the best soldiers in Asia; and if they were made participators of our renown in arms I conceive that their

gallant spirit, emphatic contempt of madhesias (people residing in the plains) and unadulterated military habits, might be relied on for fidelity ; and that our good and regular pay and noble pension establishment would serve perfectly to counterpoise the influence of nationality, so far as that could injuriously affect us."

The national dress of the upper classes of Nepal is as follows :—

A double breasted garment known as *caubandi*, fitting tight over the waist, and fastened inside and outside at the shoulders, and at the waist, by tapes. The *caubandi* is often made of a double layer of thin shiny cloth padded with cotton wool and forms a warm and comfortable coat : loose trousers of the same material as the coat : a long length of thin white cloth wound round the waist : the distinctive Nepali cap, high on one side, low on the other : and Nepali, or now-a-days more often European, shoes. A tweed coat of European cut and pattern is often worn over the *caubandi*.

The dress of the country people, such as we enlist in our regiments, varies greatly in minor details from place to place, but in general it is as follows :—

A *lanauti*, or loin cloth, worn suspended from a cord round the waist : a *paṭukū*, or thin piece of cloth wound round and round the waist without being folded, into which the *khukri* is tucked, and which, coming down to just above the knees, may be likened to a kind of thin kilt : a cotton waistcoat, usually of thin black cotton material, of European design, and often with Indian four-anna pieces as buttons : under the waistcoat a double-breasted garment of country homespun material similar to the *caubandi* described above but only reaching down to the waist. The Nepali cap, usually white or black in colour : and finally, stout Nepali shoes fastened with strips of raw hide. These last are not often worn as the people usually go about barefooted. In addition to the above, Gurungs, and some of the other high-living tribes wear a thick rough homespun sheet known as *khādi*, or *ainṭi bhānro*. This is worn over the top part of the body, knotted about the centre of the chest in such a way as to leave the arms bare, and to form a large bag in the small of the back, in which various odds and ends are carried. The *khadi* is never worn in Eastern Nepal and constitutes one of the many small points in which dress varies from district to district. Limbus, Rais, and other Eastern tribes do not wear the *patuka* described above, but wear in its place loose-fitting trousers of homespun cloth which they call *suruwāl*. This may be due to the fact that for the most part they live in a colder climate and accordingly require more protection for the legs. Necklaces, often of bright red beads and imported from India, are popular, as also are plain gold ear rings, but as with dress the custom of wearing ear rings differs from place to place, the men of Gulmi, for instance, although having the ears pierced soon after birth as is usual throughout Nepal, never wear them. Most young men wear heavy plain silver or gilt bracelets on both wrists.

Women's dress consists of the following in general :—

A bodice, known as *colo* : a skirt, called either *phariyā* or *guniū*, formed of many thicknesses of cloth wound round the waist : a shawl or veil worn over the head, but leaving the face uncovered. This is known as *majetro*, and is usually of some brightly-coloured material and often with a sprigged design. Jewellery, in addition to serving as ornaments for the women, has also a much more practical value as it is usual to expend the family savings upon it. It consists in the main of the following :—

Large gold ear rings, called *kāna ko sun* : bracelets, known as *bālo* : Anklets, either *curi* or *kalli* : nose ring, known as *bulāki* : and necklaces of various types, prominent amongst them being one known as *tilari*, a heavy ornament composed of alternate reels of gilt and coloured thread. The wearing of the bulaki, or nose ring, is not universal : in particular, Gurung women of certain parts never wear it.

The national weapon of the Gurkhas is the khukri, a short heavy knife with a broad and very curved blade averaging about twenty inches in length. It is sheathed in a stiffened leather scabbard, and in Nepal is worn tucked into the waist cloth. In uniform it is worn in a frog attached to the waistbelt. The uses to which the khukri is put are many and various. By frequent practice from their early youth upwards Gurkhas become remarkably proficient in its use, and competitions are frequently held in which the competitors display their skill in slicing branches of trees, and in other feats demanding a strong arm and a clear eye. The khukri is primarily a general utility weapon, and the many fantastic stories concerning its use in war which are heard from time to time are mostly quite without foundation. In this connection it may be noted that the khukri is never used as a throwing weapon.

The majority of men on retirement or pension usually endeavour to take home some form of fire-arm with them. This is usually a muzzle-loader on account of the difficulty of obtaining cartridges for any other sort of gun¹.

Gurkhas delight in all manly sports and are particularly keen on fishing and shooting. They amuse themselves in this way in their leisure hours, and are also keen on putting the shot and any game played by Europeans. The standard of football in most Gurkha regiments is high, and the 8th Gurkha Rifles have introduced boxing with some success. Repeated attempts, however, to teach the men the Rugby game have usually had to be abandoned, as owing to the dash with which they played casualties were severe and frequent. Another favourite pastime is shooting with the *guleli*, or pellet-bow, in the use of which many men are remarkably proficient, knocking down and killing small birds with ease.

¹ Applications for Nepalese licenses in respect of men who are proceeding to their homes on pension should be made to the Nepal Government, through the British Minister, at least three months before the man leaves for his home. Cartridges, powder, caps, and shot are on sale at both Kuraghat and Gham Recruiting Depots, and can be issued to serving personnel in possession of Nepalese licenses. The Recruiting Officer is issued yearly with a certain number of Nepalese licenses for ammunition only. These are, however, only for the convenience of pensioners and can in no circumstances be used for serving soldiers. Pensioners requiring Nepalese gun licenses can hand in their names to the Recruiting Officer who will obtain them from Nepal for issue the following year.

The Gurkha, from the warlike qualities of his forefathers, and the traditions handed down to him of their military prowess as conquerors of the Nepal Valley, is imbued with and cherishes the military spirit. His physique, compact and sturdy build, powerful muscular development, keen sight, acute hearing, and hereditary education as a sportsman, eminently fit him for the duties of a rifleman on the mountain side, while his acquaintance with forest lore make him almost unrivalled in jungle country.

The bravery displayed by Gurkhas in their contests with the British is well known, and their own traditions afford ample proof of the dogged tenacity with which they can encounter danger and hardship. The return of the Nepalese Army from Diggarcheh in the year 1790, amongst many other instances, affords a distinguished proof of their daring and hardihood.

"At Bhartpur", writes Captain T. Smith¹, "it was an interesting and amusing sight to witness the extreme good fellowship and kindly feeling with which the Europeans and the Gurkhas mutually regarded each other. A six-foot two grenadier of the 59th would offer a cheroot to the 'little Gurkhi' as he styled him; the latter would take it from him with a grin, and when his tall and patronising comrade stooped down with a lighted cigar in his mouth, the little mountaineer never hesitated a moment in puffing away at it with the one just received, and they are consequently patted on the back and called 'prime chaps.'"

Gurkhas are bold, enduring, faithful, frank, very independent, and self-reliant; in their own country they are suspicious of strangers and somewhat self-assertive. They despise the natives of India, and look up to and fraternize with Europeans, whom they admire for their superior knowledge, strength, and courage, and whom they like to imitate in their dress and habits. They have a saying *Topiwār kāmwar, lungiwār khānewār*—the hat-wearer works, the lungi-wearer eats. They are jealous of their women folk, but are domestic in their habits and make kind and affectionate husbands and parents. As a consequence their wives are less shy and reserved than are the women of India and have more freedom, and reciprocate their husbands' affection, carefully looking after uniforms and tending the house and children. As a rule, recruits upon first joining are quite unsophisticated, completely truthful, and very dirty, and the first lesson that has to be taught them is that 'cleanliness is next to godliness'.

Doctor Oldfield, in his "Sketches from Nepal", points out that there is not a single case of a Nepalese chief taking bribes from, or selling himself for money to the British or any other State. This loyalty to themselves is only equalled by their loyalty to us during and ever since the fiery ordeal of the Mutiny, the records of which, as well of those of every other subsequent campaign in which the Indian Army has played its part, amply testify to the value of the services rendered to us by the noble sons of Nepal who have served in our Gurkha regiments since their first incorporation in 1815. Their record during the Great War is known to all the world: "Almost wherever there was a theatre of war Gurkhas were to be found, and everywhere they added to their name for high courage. Gurkhas helped to hold the sodden trenches of France in that first terrible winter and during the succeeding summer. Their graves are thick on the Peninsula, on Sinai, and on the stony hills of Judea. They fell in the forests of Africa and on the

¹ "Narrative of a five years residence at Nepal" 1852.

plains of Tigris and Euphrates, and even among the wild mountains that border the Caspian Sea. And to those who know, when they see the map of that country of Nepal, there must always recur the thought of what the people of that country have done for us." ¹

There was not during the Great War one single case of desertion by a Gurkha, surely a record in the annals of any army. Their fighting qualities place them in the front rank of all the troops we enrol in our Indian Army, and perhaps the greatest compliment we can pay them is to quote one of their own sayings :—

Kāphar hunu bhanda mārnu rāmro.

It is better to die than be a coward.

¹ Professor R. L. Turner, speaking at a lecture by Captain C. J. Morris, *Geographical Journal*. London, Volume 52. No. 3, 1923.

CHAPTER 5.

THĀKURS.

With the exception of the Brahman, the Thakur has the highest social standing of all Gurkhas, and of all Thakurs the Sahi, or Sah is the best, the King of Nepal being himself a Sah. The Thakurs claim royal descent, and even to this day Sahis are not charged rent for land in Nepal. Thakurs, on account of their high social standing, intelligence, cleanliness, and soldierly qualities, should invariably be enlisted when they are available. Most regiments enlist an occasional one from time to time, but the majority of them serve in the 9th Gurkha Rifles. As soldiers they are excellent, and the best of them are probably the finest recruits we obtain. In appearance a really well-bred Thakur is almost indistinguishable from a Magar or Gurung.

A Thakur who has not adopted the thread (*janāī*), which until marriage is with him entirely voluntary, has no more prejudices than the ordinary Magar or Gurung; and even after adopting the thread his caste prejudices are not great, nor does he allow them to obtrude.

The best Thakur clans are said to be the following: *Sāhi*, *Mālī*, *Sīg*, *Sen*, *Khān*, and *Samāl*. Although all Thakurs claim to be equal the Uchai is generally considered to be somewhat inferior to the remainder. The Sigala Uchai, who is really a Sahi by descent, is an exception, and is excellent. The Hamal clan was formed originally as a result of unions between Brahmans of the *Upādhyāyā* (the highest) caste and Thakur women. At one time considered somewhat below the others, there is now-a-days nothing against them and they may intermarry with all the other Thakur clans.

It is said that a Thakur king, in the course of his conquests, came to a very high hill called Singala. This he captured, and on the top established a garrison of Sahi Thakurs. These in time came to be spoken of as Uchai Thakurs, from the fact of their living at a high elevation. The Uchai kindred is found also amongst other tribes and may possibly have been so named for a similar reason.

The offspring of a slave mother with a Thakur is known as *Khwas*, which is also the name given to the illegitimate children of the royal family. The Khwas adopt as their kindred that of the original Thakur father, but their descendants always remain Khwas and can only marry amongst themselves, that is to say with Khwas of kindreds other than their own.

The following figures, from the records of the 2nd Bn., 9th Gurkha Rifles, are of considerable interest in denoting the apparent superiority of the Thakurs. In 1929 the Battalion had slightly over 33 per cent. of Thakurs serving with it: in the whole Battalion 66 per cent. of the Subedars, 75 per cent. of the Jemadars, and 70 per cent. of the Havildars were Thakurs.

The social organization of the Thakurs is very simple compared with that of the other Nepalese tribes. Only a few of the clans are further sub-divided into kindreds; and it seems doubtful whether some of these clans should not really be shown as kindreds only.

THĀKUR CLANS AND KINDREDS.

BAM	JYU	MAN	SAMAL
BANŚI	JIVA	NAVAKOTYA	SEN
			Gajule Musikotyā Pāmī
CHAND	KALYĀN	POKHRELI	SĪG
			Gajule Musikotyā Parvati
HAMAL	KHĀN	RĀIKA	SURAJBANŚI
	Bhirkotyā Mulāli		

RAKSYĀ

ISMALI	MALLA (MALL) RUCĀL	UCHAI
	Dip Dhorkotyā Ghiringyā Medāsi Parvati Sījāli	

SĀHI (SAH)

Bhirkotyā	Gorkhali	Khalal	Parvati
Damar	Gulmeli	Lamjunge	Raskoti
Dund	Jumli	Musikotyā	
Galkotyā	Kaskeli	Nāvakotyā	

It should be noted that many of the above clans, and nearly all the kindreds, are derived from the names of places in Nepal. Thus, the Navakotyā clan signifies 'from Navakot', and so on. These names are derived from the District in which the founders of the Clan or Kindred originally lived. It is, therefore, not unusual to find that a man calling himself a Navakotyā Sahi, for instance, may actually be living in Pokhara.

CHAPTER 6.

CHETRIS.

It has already been seen in the Chapters dealing with the history of Nepal that during the twelfth century many Brahmans, in company with multitudes of other Indians fleeing before the Moslem invasion, found their way into the hills of Nepal. By reason of their superior caste, intelligence, and breeding, they were soon accepted at their worth by the people in whose country they now settled. To the earliest and most distinguished of their converts they are believed to have given the rank and honour of the Chetri order. This order they subsequently bestowed on the offspring of Brahmans and the local hill women, and it is from this mixture of the two peoples that the present powerful tribe of the Chetris, at one time known as the Khas, has sprung.

We have already seen that the origin of the word *khas*, with its implied derivation from the verb—*khasnu* to fall, is probably an invention on the part of the Brahmans, as the Khas are now known to have existed as a separate people long before Brahmans ever penetrated into Nepal. This point should be borne in mind when reading the extracts from some of the older writers given later in this Chapter, or one is apt to gain an entirely false impression of the origin of the Chetri tribe.

The word Chetri is a corrupt form of the Sanskrit *ksatriya* and means literally 'a fighting man', or one of the fighting caste. The original seat of these people is generally believed to be Gurkha, but merely because it was from that place that they issued forth under Prithwi Narayan on their conquering excursions into the Nepal Valley. As a matter of fact, we hear of Chetris in Palpa and Batauli long before any mention is ever made of Gurkha, and it is far more likely that they were to be found all over the southern portion of Central Nepal. At the present day they do not appear to have any particular stronghold and are found all over the country, from East to West; but in actual practice the recruiting carried on by the 9th Gurkha Rifles is confined to the Central and Western Districts of Nepal.

Before the immigration of Indians from the plains Central Nepal appears to have been inhabited by Magars and Gurungs and other "impure and infidel tribes".

"It is generally admitted", notes Hamilton,¹ "that most of the chiefs who, coming from the low country, sought refuge in the Nepal hills, entered into the service of the various mountain chiefs, and having gained their confidence by a superior knowledge and polish of manners contrived to put them to death and to seize the country".

"Many of these permitted the mountain tribes to remain and practise their abominations, and have themselves relaxed in many essential points from the rules of caste, and have debased their blood by frequent intermixtures with that of the mountaineers; while such of these as chose to embrace the slender degree of purity required in these parts, have been admitted to the high dignities of the military order—*Ksatriya*".

In the light of more modern knowledge, however, it would seem much more likely that having converted the chiefs of the various mountain tribes they gave them high-born lineages invented for the occasion, which in time

¹ "An account of the Kingdom of Nepal" 1819.

came to be looked upon as their real origins ; and this gave rise to the belief that their ancestors had been pure Rajputs or Brahmans. Similar happenings are common in various parts of India, and there is no reason to believe that the circumstances were any different in Nepal.

It is instructive also to read Oldfield¹ on this same subject :

"The progress of Muhammadanism", he notes, "daily drove fresh refugees to the Nepalese mountains. The 'khas tribes' availed themselves of the superior knowledge of the strangers to subdue the neighbouring aboriginal tribes. They were uniformly successful ; and in such a career, continued for ages, they gradually merged the greater part of their own ideas, habits and language (but not physiognomy) in those of the Hindus. The Khas language became, and still is, a corrupt dialect of Hindi retaining not many traces of primitive barbarism."

Oldfield does not state what the authority is for his information : but his remarks would certainly seem to lend colour to the theory that the Chetris were an established tribe at some period anterior to the Moslem invasions of India.

The descendants, more or less pure, of Rajputs and other Ksatriyas of the plains who either sought refuge in Nepal or voluntarily served there as military adventurers are known as Ektharias. Not having the same inducements as the Brahmans had to degrade their proud race by union with the local women, they mixed much less with the Chetris than the Brahmans had done. To this day they claim a vague superiority over the Chetris, although in all essentials the two tribes have long since become completely fused. Those amongst the Ksatriyas of the plains who were more lax in their alliances with the local women were permitted to give their children the patronymic title, but not the rank, of Ksatriya. But their children, if they married for two generations into the Chetri tribe, became pure Chetris, and at the same time acquired all the privileges attached to Ksatriya birth in India.

We have already seen how the Brahmans, to reconcile completely their most important converts, worked out marvellous pedigrees for the local people, and gave them the right to claim descent from various famous origins, such as *Suraj ban̄si*—born of the Sun ; *Chandra ban̄si*—born of the Moon, and so on.

"The Brahmans", writes Brian Hodgson, "found the natives illiterate and without faith, and fierce and proud. They saw that the barbarians had vacant minds, ready to receive their doctrine, but spirits not apt to stoop to degradation, and they acted accordingly. To the earliest and most distinguished of their converts they communicated, in defiance of the creed they taught, the lofty rank and honour of the Ksatriya order.

"But the Brahmans", he continues, "had sensual passions to gratify as well as ambition. They found the native females—even the most distinguished—nothing loth, but still of a temper like that of the males, prompt to resent indignities. These females would indeed welcome the polished Brahmans to their embraces, but their offspring must not be stigmatized as the infamous progeny of a Brahman and a *Mleccha*. To this progeny also, then, the Brahmans, in still greater defiance of their creed, communicated the rank of the second order of Hinduism ; and from these two roots (con-

¹ "Sketches from Nepal" 1852.

verts and illegitimate progeny) mainly spring the now numerous, predominant, and extensively ramified tribe of Khas (*i.e.*, Chetri), originally the name of a small clan of creedless barbarians, now bearing the proud title of Kshatriya, or the military order of the Kingdom of Nepal. The offspring of the original Khas females and of the Brahmans, with the honours and rank of the second order of Hinduism, got the patronymic titles of the first order; and hence the key to the anomalous nomenclature of so many branches of the military tribes of Nepal is to be sought in the nomenclature of the sacred order."

It can now be seen that the Chetris are probably derived from three sources :—

1. Progeny of Brahmans and Chetris with women of the hill tribes, *e.g.*, Magar, Gurung, etc.
2. Converts from the hill tribes.
3. Ektharias.

In appearance the Chetris differ greatly from the purely Mongoloid tribes of Nepal. They are generally slighter, taller, and possibly slightly more intelligent than either the Magars or Gurungs. They are definitely Hindus, wear the thread, and are more liable to Brahmanical prejudices than any of the other tribes: that they make good soldiers there is no shadow of doubt, as the fine record of the 9th Gurkha Rifles in the Great War gives ample proof. They intermarry only amongst themselves, and have a high social standing in Nepal. Their customs approximate more nearly to the practices of orthodox Hinduism than do those of any other Nepalese tribes, and in all matters they are guided by Brahman dominance.

In the Nepalese Army a very large proportion of all the officers above the rank of Lieutenant are Chetris. They are intensely proud of their traditions and affect to look down upon the Mongoloid tribes. In the Rifle Brigade of the Nepalese Army, which consists of picked men of all tribes, are to be found numbers of Chetris of 5' 8" and over, with magnificent physique.

Colonel Bahadur Gambir Sing Chetri, who died only recently, served as a private under Jung Bahadur at Lucknow during the Mutiny. He greatly distinguished himself there by capturing single-handed three guns, and killing seven mutineers. He received an acknowledgment from the British Government for his bravery, and the then Prince of Wales presented him in 1875 with a claymore, suitably inscribed. In this fight Colonel Gambir Singh, who afterwards commanded the Rifles for many years, had no other weapon than his khukri and he received twenty-three wounds, some of which were very dangerous, and to the day of his death his face was scarred with huge sword cuts. He also lost some fingers, and one of his hands was nearly severed. Maharaja Jung Bahadur had a special medal struck for him, which the gallant old gentleman used to wear on all great parades.

The offspring of an *Upādhyāya* Brahman with a Brahman's widow is known as a *Jaisi* Brahman: that of a Jaisi and certain Brahmans with a Chetri girl, *Khatrī*. The Khatrī wears the thread as do other Chetris, of which tribe he now forms a definite clan. The offspring of a Chetri with a Magar or Gurung woman is a titular Chetri; but any pure bred Chetri, even his own father, would not, according to the ceremonial laws, eat with him. The offspring of such unions are known as *Matwālā* Chetris. It is said that large numbers of Matwalas are to be found to the North and West of

Sallyan, but it is believed that they are not found East of the Gandak river. If the woman happens to belong to the *Rānā* clan of the Magar tribe, the progeny is known as a *Bhāṭ* Rana. The Matwala Chetris do not wear the thread; they eat and drink and in every way try to assimilate themselves with Magars and Gurungs. Amongst them are to be found those who call themselves Bohra, Roka, Chohan and Jhankri. These are easy to identify, but it is more difficult to distinguish a Matwala Chetri who calls himself, as many of them do, a Thapa. The Matwala often has a distinctly Mongoloid appearance, and his not wearing the thread and eating and drinking freely with real Magars all tend to prove him what he almost invariably claims to be—a real Magar. Cases have been known of men in the ranks who for years had served as, and been considered, Magars turning out after careful enquiry to be Matwala Chetris. Some excellent recruits have been obtained amongst the Matwala, although the greater proportion seem to be coarse-bred and eminently undesirable as soldiers.

CHETRI CLANS AND KINDREDS.

ADHIKĀRI.

Alunā	Gīwālī	Pokhrel
Bajgaṭ	Khaptari	Paurel
Bhaṭṭālā	Kharsenā	Thākuri
Bhatta	Khirseni	Thāmi
Dhāmī	Khusyāl	Thararai

BANIYĀ.

Sījāpati.

BASANET.

Khairakoṭi	Khulāl	Pāwar
Khaptari	Lāmhane	Rakmi
Kholyā	Paurel	Siripali

BHANDĀRI.

Bhajgaṭ	Khulāl	Sījali
Gāglyā	Lāmā	Sījapati
Gīwala	Raghubānsī	Wāglyā
Kālā	Regmi	
Kalikotyā	Rikhmel	

BIST.

Achāmi	Dahāl	Khaptari
Bagāle	Kālā	Pāwar
Bagduwāl	Kālikotyā	Samāl
Bayāl	Khansilā	Sījal
		Woli

BOHRĀ.

Dewākota	Jureli	Khaptari
	Mahārāji	

BURĀṬHOKI OR BURĀ.

Barāj	Khaptāri	Pāwar
Dewbār	Mahat	Regmi
Kālikotyā	Nare	

GHARTI.

Bādikotyā	Kālikotyā	Maciwād
Bagāle	Khāḍḍkā	Mallāji
Barwāl	Khulāl	Paurel
Godār	Lāmhane	Siripali
		Suñyel

KĀRKĪ.

Alunā	Mahārāji	Rikmel
Himāl	Mulā	Rumi
Kālā	Murulā	Siripali
Khulāl	Lekhauili	Sutār
Lāmā	Pyuṭhāni	

KHAḌKA.

Bagāle	Ghimire	Khulāl
Barwāl	Kālikotyā	Lakāñ
Basnet	Khaptai	Lāmhane

KHĀṬKA—*contd.*

Mahārāji	Piwāri	Sujāl
Paḥpālī	Rāj	Thalārī
Paṭyāl	Sarbe	Tolāni
Pauryāl	Sewāli	Tuyāmi
Pāwar	Subēri	

KHATRI.

Acārja	Bhusāl	Dhuniyāl
Adhikāri	Bhustarināl	Dyokotā
Amgai	Bohra	Gairiyā
Aphāltopi	Bokti	Ganjāl
Arjāl	Bomsālī	Gartaulā
Armel	Buṛāl	Ghimire
Arule	Calatauli	Gīwālī
Bagāle	Čālise	Gotāmi
Bajgai	Caprel	Hamiyāgai
Bakhāti	Cāprin	Kabeliyā
Bāle	Caulāgai	Kaksel
Bamankotī	Cuaī	Kālā
Barāl	Cunāb	Kaphle
Barwāl	Cunyel	Karārā
Bāstola	Ḍāgi	Karel
Bastakotī	Dāl	Kārki
Basyāl	Dahāl	Kāskeli
Baṭyāl	Dalāl	Katwāl
Bhandāri	Dāmi	Khāḍāl
Bhansārā	Ḍānālī	Khaptapī
Bhaṭṭarai	Ḍhakāi	Kharāl
Bhikrāl	Dhamāl	Khāti
Bhiryāl	Dhital	Khatyora
Bhūrtel	Ḍhugāna	Khijāl

KHATRI—*contd.*

Khilatāni	Naipāl	Sanrolā
Khirseni	Newpāni	Sapkotyā
Khulāl	Pacāṛ	Sattyāl
Koerālā	Pāṇḍe	Saun
Kōwar	Panth	Seorā
Kukrel	Parājuli	Sikityāl
Kumai	Parajaikahulā	Sijāl
Kunyel	Pathak	Silwāl
Label	Pauryāl	Siraulā
Lāmchane	Pāwar	Suveri
Lamsāl	Pekurel	Ṭandan
Leyel	Pokhryāl	Tewari
Lohani	Porseni	Thapa
Luṭtel	Rāwal	Timsena
Mahat	Regmi	Upreti
Mahatrā	Rijāl	Wāgle
Mājhi	Rupakheti	Wojhā
Marseni	Sahane	Woli
Muribhus	Sakṭiyāl	Wosti

KĀWAR.

Arjāl	Jogi	Pauryāl
Arthi	Khāḍka	Rānā
Bagāle	Khulāl	Wojhā
Basanet	Panth	

MANJHI.

Rāe

MAHAT.

Kalikotyā	Sṭjāpati	Sutar
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RĀNĀ.

Aṭhārapanthi	Deokotā	Pandel
Bārāpanthi	Ḍhuṇṇā	Pāwar
Bhaṭ	Māski	

RĀWAT.

Basanet	Khaptari	Sījal
Humjāli	Newpāni	Saīyāl

ROKĀ.

Baijali	Lāmhane	Sījyāl
Dud	Pāwar	Saīyāl

THĀPA.

Bagāle	Khaptari	Pāwar
Deogā	Khulāl	Saniyāl
Gāglyā	Lāmhane	Sigdāli
Ghimire	Mahārāji	Sījāli
Godār	Parājuli	Suīyel
Kālikotyā	Pujā	Tandali
Kāwar	Pulāmi	Ṭhakuriyāl

CHAPTER 7.

GURUNGS.¹

Speaking very generally it may be said that the Gurungs come from that part of Central Nepal which lies immediately to the North of that occupied by the Magars: and Central Nepal may be roughly defined as that part of the country lying between the Ankhū River on the East, and the Birehī on the West. The Magars, who are principally an agricultural tribe, inhabit that part of the country which lies immediately north of the foothills. The Gurungs, on the other hand, are chiefly a pastoral people owing possibly to the fact that the greater elevations at which they live are unsuitable for agriculture. The Gurungs, owing to the geographical situation of their country, were not in such a position to receive immigrants from the plains of India as were the Magars, for instance; and it naturally follows that many of their customs, and particularly their languages, are more akin to those of adjacent Tibet than are those of the Magars. Apart from this, however, the available evidence would seem to point to the fact that the Magars were established in Nepal some considerable time before the Gurungs emigrated from Tibet.

In physical appearance the Gurung is perhaps a little more Mongoloid than the Magar; but more often than not it is quite impossible to distinguish between them by their looks alone.

Little is known of the early history of the Gurungs, but it is believed that a certain chief, who was Raja of the District of Kaski, once settled in Ghandrung, a town north of the Pokhara Valley, and distant some eight marches West of Kathmandu. At that time Ghandrung was the stronghold of the Gurungs, and the people of the district became much attached to the Kaski Raja and his descendants. They were undisturbed in their religious opinions and customs, and in their own homes they are said to have followed a form of Buddhism similar to that existing in Tibet which was expounded to them by their Lamas, or priests.

In their own homes the Gurungs still practise Lamaism rather than Hinduism, but they submit to Brahmanical supremacy when necessary, and are now reckoned as Hindus². Generally speaking, *Lāmās* perform the priestly duties for the *Cār Jāt* Gurungs, and *Giabrings* those for the *Sora Jāt*. Both classes of priest are assisted by men known as *Jhānkri*. Any Gurung may become a Lama by reading the necessary books and studying with a Lama, or in a Lamasery. There are a few Tibetan Lamaseries situated just inside Nepalese territory, Manang Bhot for instance, but it is more usual to cross the frontier and take up residence in some neighbouring Tibetan monastery (*Gumbā*). The priestly Lamas should not be confused with the

¹Most men call themselves *Gurum*, and *Guruk* is also occasionally met with; but in order not to make a familiar name seem strange I have retained the old spelling throughout.

²For a detailed and scholarly account of Lamaism and its connection with the Buddhist and Hindu faiths see "Hinduism and Buddhism" by Sir Charles Eliot, Vol. 3, Chs. 49-53. For a more popular account of Lamaism see "Lands of the Thunder-bolt—Sikkim, Chumbi, and Bhutan" by Lord Ronaldshay, and also "The Religion of Tibet" by Sir Charles Bell.

Gurung clan of Lama, with which they now have no connection, whatever may have been the case in earlier times. Giabrigs form one of the kindreds of the Sora Jat Gurungs, but they cannot practise as priests unless they have previously undertaken the necessary study. Any Gurung may become a Jhankri; but for the most part their duties seem to be performed by men of the Pacu kindred of the Sora Jat. Men of the Giabrig and Pacu are both enlisted, the latter in large numbers; but they should not be enrolled if it is definitely known that they have been previously employed as priests or have studied in a monastery. The same applies, of course, to Lamas; but these last are difficult to recognise, as even after initiation they continue to call themselves by their clan and kindred names; and only the presence of a kinsman or fellow-villager would ordinarily lead to their detection.

The Gurungs are found principally in the following districts of Central Nepal: Bhirkot; Gurkha; Kaski; Lamjung; Payung; Sataun; and Tanahu; but colonies of them exist in many other parts, including the Eastern districts. Gurungs from Eastern Nepal, however, are usually very inferior and seem to lack most of the real Gurung characteristics. They are not normally enlisted.

"The Magars and Gurungs", writes Brian Hodgson, "from lending themselves less early and heartily to Brahmanical influences than the Khas, have retained, in vivid freshness, their original languages, physiognomy, and, in a less degree, habits.....The Gurungs are less generally and more recently redeemed from Lamaism and primitive impurity than the Magars. But though both the Gurungs and Magars still retain their own vernacular tongues, Tartar faces, and careless manners, yet what with military service for several generations under the predominant Khas, and what with the commerce of Khas males with their females, they have acquired the Khas language, though not to the oblivion of their own, and the Khas habits and sentiments, but with sundry reservations in favour of pristine liberty.

"As, however, they have, with such grace as they could muster, submitted themselves to the ceremonial laws of purity, and to Brahman supremacy they have been adopted as Hindus, but they have been denied the thread and constitute a doubtful order below it."

The Gurung tribe is divided into two great divisions, known respectively as the *Cār Jāt*, or Four Jat, and the *Sora Jāt* or Sixteen Jat. The *Cār Jāt*, as its name implies, comprises the following four clans, *Ghale*; *Ghōṭāni*; *Lāmā*; and *Lāmchane*. Each of these clans is again sub-divided into a large number of kindreds. The Sora Jat is divided into kindreds only; and if at one time these kindreds were grouped into clans, as the name Sora Jat would seem to imply, there is now no trace of such a grouping.

Of all Gurungs the Ghale is the most difficult to obtain. They are believed to be descended from an old royal family who held sway in the district of Lamjung. It is said that a Thakur king once asked the King of Lamjung for his daughter's hand in marriage. The Ghale king accepted the proposal favourably, and sent a young and beautiful maiden to the Thakur king who duly married her. Some years afterwards it transpired that this young maiden was no king's daughter, but merely one of her slave attendants, whereupon the Thakur king became very angry and sent a messenger threatening war unless the Ghale sent him his real daughter. The king of Lamjung this time complied and sent his daughter, whom the Thakur king duly married and by whom he begot three sons. From these three sons are

said to be descended the Ghotani, Lama, and Lamchane clans. It was ruled that these three sons and their descendants should rank equal to the Ghale clan, and that together they should be known as Car Jat Gurungs. It was further decided that the descendants of the children of the slave mother should be called Sora Jat and should for ever be the servants of the Car Jat Gurungs.

It would appear from this story that the Ghale is the oldest and purest of all Gurungs. They are nearly always splendid men and are much sought after as soldiers. The best of the Ghales live in the high and inaccessible parts of the Gurung country, but it is worth taking a great deal of time and trouble to obtain them. Ghales from the lower parts would appear to have mixed much with other Gurungs. No Ghale will eat goats, chicken's eggs, or the flesh of the ordinary sheep found in India; but in their own homes they do eat sheep. These restrictions do not apply to the wives of Ghales, the reason being that by the law of exogamy a Ghale must take his wife from a clan other than his own. Other Gurungs make very little fuss concerning what they eat. Buffalo flesh is eaten, especially on ceremonial occasions, but no Gurung will eat domestic pig and must perform a purification ceremony if he so much as brushes against one, but nearly all Gurungs will eat wild pig.

Amongst Gurungs themselves the Car Jat are by common consent acknowledged as the social superiors of the Sora Jat. At one time marriage between the two was quite impossible, and it is said that a certain Colonel Lachiman Gurung offered his daughter's weight in gold to any Car Jat Gurung who would marry her. A poor man of the Ghotani clan, being sorely tempted by the bribe, offered himself as a husband but was at once outcasted and reduced to a Sora Jat, and so the marriage never took place. In connection with this case the late Sir Jung Bahadur being anxious to elucidate, if possible, the difference between Car Jat and Sora Jat Gurungs, had the history of the tribe brought to him, and having read it declared that the Sora Jat must remain satisfied with its present position, and be for ever inferior in social status to the Car Jat. This must have been about a hundred years ago, and, as would naturally be expected, the position has now somewhat changed. Car Jat Gurungs still endeavour to marry only amongst themselves as far as possible, but a great many unions now take place between them and the Sora Jat. Both divisions will eat together and mix in all social functions, and however rigid the social distinction may formerly have been between the two it is now fast disappearing. The distinction seems to be observed more strictly in some places than in others. It is difficult to account for this, but geographical situation is probably one of the dominant factors, people living in secluded and inaccessible parts tending to take their partners from close by.

A Car Jat Gurung may not marry a girl of his own clan. A Ghotani; for instance, must take a partner from either the Ghale, Lama, or Lamchane clans. Amongst the Sora Jat a man may not marry a woman of the same kindred as his own. Amongst all Gurungs the normal marriage is for a man to marry the daughter of his father's sister, or the daughter of his mother's brother. This custom is technically known as a cross-cousin marriage and it is performed whenever possible; all other relations shown on the chart in Appendix 1 are barred. The effect of this custom is naturally to draw the members of a family closer together, the bonds of natural relationship being further strengthened by marriage. The Gurkha system of relationships is apt to

become very confusing in conversation. In a system which has specific names not only for the brothers and sisters of both parents and their offspring, but also includes the brothers and sisters of one's wife and their children, it follows that a man is able to trace some sort of relationship not only with everyone in his village, but also with most of the people in the surrounding countryside. It follows, therefore, that even when the cross-cousin marriage does not, for any particular reason, take place a man can usually trace some sort of kinship with his future wife and her parents. The matter is further complicated when a man has more than one wife and by using the pre-marital and post marital terms of relationship quite indiscriminately when referring to his wife's relations.

A curious relationship is that known as *Samdi* and *Samdini*. This is the relationship held to be existing between the respective parents of a man and his wife. Thus, if A marries B, the fathers of both A and B will call each other *Samdi*; similarly the two mothers will be *Samdini* to each other. The terms are also loosely used amongst Gurungs by those cousins who would otherwise call each other *Solti* and *Soltini*.

Many of the names of Gurung kindred, as indeed those of the other Nepalese tribes, would appear to be derived from the names of places whence, perhaps, came the founders of the kindred. Others appear to denote some happening in connection with the founder. Thus, it is said that many centuries ago a landslip occurred which buried a whole village and destroyed all the inhabitants with the exception of one small boy. This boy was found by a Lamchane Gurung amongst the debris. He took him home and adopted him; but as he did not know the child's father, and the boy was unable to enlighten him, his kindred could not be determined. The Lamas, on being consulted, ruled that the child and all its descendants should be called *Tut* Lamchane, from the fact that he had been found on *tute*, or rough, broken ground.

The language of the Gurungs is known as Gurungkura. It belongs to the Tibeto-Burman family of languages, which is the most important group of Indo-Chinese languages spoken in, and on the borders of, British India. The Tibeto-Burman family comprises a long series of dialects spoken from Tibet in the North to Burma in the South; and from Baltistan in the West to the Chinese provinces of Szechuan and Yunnan in the East¹. Gurungkura is more closely related to Tibetan than are most of the other Himalayan languages. It seems to differ very greatly from district to district. The Lamjung and Kaski dialects, which appear to differ considerably from each other, would seem to be the most widely known, the former having, apparently, the greater number of speakers. Gurungs living in Eastern Nepal, Gurkha, Baglung, Gulmi, Piuthan, and certain of the higher parts of Dhurkot, Kanchi, and Argha do not speak Gurungkura and know only Nepali.

Gurung dress has many local variations, too numerous for mention here. All Gurungs, however, wear a thread, usually yellow in colour, round the neck. This is known as *rup*; it has nine strands for men and seven for women, with a like number of knots in it in each case. Its object is said to be to ward off evil spirits and general misfortune.

¹ See Linguistic Survey of India, Vol. 3, Part 1, General introduction and section on Gurungkura.

Many Lamjung Gurungs wear the lananti crosswise and tie a knot in the end which hangs down in front. The origin of this is not apparently known ; coins, tobacco, and odds and ends are carried tied up in the knot.

Gurungs divide time into cycles of twelve years, to each year of which a special name is given. Children are carefully taught the name of the *bargha* or *barikha*, in which they were born and most recruits are able to state it when questioned. By knowing a man's bargha his age can readily be calculated from the following table :

The Gurung Bargha¹

English	Nepali	Gurung ²	Cycles of 12 years			
Deer	Mirga	Pho lo	1887	1899	1911	1923
Rat	Muso	Chu lo	1888	1900	1912	1924
Cow	Gai	Lõ lo	1889	1901	1913	1925
Tiger	Bagh	Tho lo	1890	1902	1914	1926
Cat	Biralo	Hã lo	1891	1903	1915	1927
Vulture	Garud	Mupri lo	1892	1904	1916	1928
Snake	Sarpa	Sapri lo	1893	1905	1917	1929
Horse	Ghorã	Tã lo	1894	1906	1918	1930
Sheep	Bhero	Lu lo	1895	1907	1919	1931
Monkey	Bandar	Prã lo	1896	1908	1920	1932
Bird	Cara	Chia lo	1897	1909	1921	1933
Dog	Kukur	Khi lo	1898	1910	1922	1934

The Gurung death ceremonies are much more elaborate than those of any of the other Nepalese tribes and merit a brief description here. It may be noted, however, that the *Arghun* ceremony described below is also carried out by the Tamangs, or Lamas, an Eastern Nepalese tribe having much in common with the Gurungs, whose language moreover is closely allied to Gurungkura.

As soon after death as possible the corpse is disposed of either by burning or burying : but before this can be done all relatives of the deceased's mother's clan or kindred must make a ceremonial gift of cloth to the

¹ The Gurung Bargha was presumably adopted from Tibet. With regard to the Tibetan calendar the following is of interest : "The Tibetan system of reckoning time is of mixed Western and Chinese origin. It is by the twelve-year and sixty-year cycles of Jupiter which have been derived through India from the West, but with the substitution of some Chinese astrological terms for the Indian, the Tibetans having derived their chronological system mainly from India, with their Buddhism." *Encyclopædia of Religion and Ethics*, Vol. 3. The Bargha year commences on the 15th of Pus, roughly 1st January.

² Lo is Gurung for Bargha. In the Lhasa dialect of Tibetan it is the ordinary word for year. The words given are understood by all Gurungs, and are those standardised and taught by the Lamas.

deceased's family. This is known as *āsyū ṭāl*, and even when there has been a split in the family it is invariably given. If those who should give *asyū tal* are absent from the village at the time of a death then others of the same clan or kindred, as the case may be, give it, and it is dedicated by the Lama in the name of the absentee, who must, however, make a particular point of paying for the gift on his return.

The funeral cortege is preceded by a man carrying a long bamboo, known as *ālā*. The leaves on the top of this are removed, the top split, and a piece of white cloth wrapped round and round it, on the top of which a few flowers are placed. Immediately behind the *ala* come the chief male mourners. These all walk holding on to a long length of white cloth which is stretched out to its full length. This is called *bāto kapra* in Nepali, and *kyāṅkwāi* in Gurung. On arrival at the cemetery, which is usually just outside the village, the officiating Lama selects the spot where the grave is to be dug, and on its position being pointed out the whole procession circles three times round the place. Gurungs, and in fact all Gurkhas, are buried, or burnt completely naked, even the *rup* round the neck being first removed. Although the majority of Gurungs are buried it is considered better now-a-days either to burn the body completely, or to throw it whole into the Kali Seti, or Bhagmati river, but this is presumably due to the spread of orthodox Hindu ideas.

On the conclusion of the burial the *ala* is given to the officiating Lama but the *bato kapra* is either retained by the chief mourners or given to friends.

The principal part of the death ceremony has still to be performed. This is known as the *Arghun*. If the necessary money is available the ceremony commences on the first auspicious day after death, but it can be performed at any time, and cases have been known when the ceremony has been postponed for as long as twenty-five years after death. It is a very costly ceremony and the savings of a lifetime are often expended upon it; for there is no doubt that a grave social stigma attaches to those who, in the eyes of their fellow-villagers and relations, do not carry out the *Arghun* in a manner befitting the memory of the deceased.

The *Arghun* usually lasts for three days, and it should be noted that the near relatives of the person on whose behalf the ceremony is being conducted remain at home during this time and do not take part in the various festivities.

On the first day another *ala* is constructed and then fastened by the Lama to the top of the mourners' house. On the second day a wooden effigy, known as *plā*, is constructed. It is usually about 3 feet high and is meant to represent the deceased, but no attempt is made at actual physical resemblance. It is clothed according to the sex of the deceased, and in the case of women the usual gold ornaments and other jewellery are put upon it. On this day everyone from the surrounding countryside attends, and there may be as many as two hundred people present, all of whom must be fed and given drink. Buffaloes, sheep, and goats are slaughtered, and dancing goes on all night without cessation. During all this time the *plā* is exposed to the gaze of the dancers, but the mourners still remain quietly at home. On the following morning all go in procession, again preceded by the *ala*, and dispose of the *plā* by throwing it away in a ceremonial fashion. As at the time of

burial the ala is given to the officiating Lama, and in addition to this, one lamb for each *plā*, if the Arghun is being celebrated for more than one person, must be presented to the *jhānkri* who have been assisting the Lama.

Accurate classification of the Gurung kindreds is almost an impossibility, and there are undoubtedly many mistakes in the following list. It has already been noted that Gurunkura varies greatly from District to District, and this variation is particularly noticeable in the pronunciation of the various kindreds. Added to this, however, some kindreds are known by one name in Gurung and by another in Nepali. It is difficult to write down Gurung words; the people never write the language themselves, and no system of transliteration, except possibly the International Phonetic Alphabet which is unsuitable for use in a book of this description, gives a really satisfactory idea of the exact tone of the language, which is very nasal. With this reservation, however, the system used throughout the book for transcribing Nepali words gives an adequate idea of the pronunciation of the Gurung kindreds, and is good enough for all practical purposes.

A Gurung calls himself *thammāi* in his own language: and Ghale, Ghotani, Lama, and Lamchane are known respectively as *Klēmāi*, *Konmāi*, *Lammāi*, and *Lēme*. These last should be carefully noted as ignorance of them is liable to result in their being written down as kindreds, with a consequent failure to elicit the man's real clan and family names.

GURUNG (THAMMĀI) CLANS AND KINDREDS

CĀR JĀT

GHĀLE (KLĒMĀI)

Barapage	Gyaltin	Lamchane?	Rildin
Chāmre	Gyapsin	Parja	Riltō
Dāni	Kyaldan	Pylin	Sāmri*
Dāyā	Kyaldein	Rilli	Samunder?
Gerlō	Khagi	Rillan	

GHŌTĀNI (KONMĀI)

Adūrō	Kamjai	Mekrē	Tagrē
Athri	Kelon	Mīghi	Tagrō
Chebiṛō	Kelōrō	Mighirō	Tari
Cheñi	Kepechaĩ*	Mlogrō	Teñrō
Choale	Kilat	Mlorō	Tēṛō
Chōrō	Kimunu	Mujrō	Tēso
Chomṛō	Klemṛō	Nagirō	Thāgrē
Gholṛō	Klepchaĩ	Naikrō	Thagrē
Gnōl	Koni	Pachṛō	Thagurō*
Gnoldō	Konṛō	Pipṛō	Thākurō
Harpu	Kudlarō	Pochkrō	Thosō
Hojrō	Lajnrō	Ramjali?	Tipru
Kalarō	Lāmkune	Rijorō	Torjai
Kalirō	Lonō	Segri	Warlō
Kanche	Majuṛō	Siñrō	

LĀMĀ (LAMMĀI)

Chaiwari	Keluh	Paigi	Sun
Chelē	Kib	Paĭjo	Tarloṇa
Chēwāri	Khimu	Pangi*	Tengi
Dani	Kurōgi*	Pengi	Tidū
Dingi	Kyū	Phēru	Timji
Hortu	Kyūpi	Piprō?	Tingi
Hūrdṛū	Lohō	Pungi	Tiūrū
Hurdū	Muktā	Pwīma	Tonder?
Jimiali	Nakche	Pyung	Urduṇ
Karki?	Pachrō	Regi	Yoĭ

LĀMCHANE (LĒME)

Adi?	Kiplō	Naca	Reémi?
Bādra	Kiwali	Nasa	Seringi
Bimdu	Klaiṛō	Nāsa Kromāi	Sĭjoṛō
Cele	Kōdṛō	Nasuṛō	Silaṇi
Chai	Korba	Nijani	Silikṛō
Chaiṁāri	Krigi	Pacheṇ	Šere
Chaiwari*	Kriji	Paciṇ	Tarikṛō
Chēge	Kroko	Paija	Tasuṛō
Chengi	Kronja	Pajji	Tē
Chipliṇ	Kumi	Paju?	Ṭhanke
Chōkrē	Kurba	Pangi	Tosē
Chomṛō	Kurum	Pāngi	Tosō
Dīgyel	Lēgra	Plejem	Tosoṛō
Dunli	Lunam	Plitti?	Tsaimara
Garba	Luṛō	Prob	Tu
Gnāramai	Maili?	Plō	Tu
Gnijoli	Marenu	Plōmai	Tuidē
Kābri	Murmai	Pōjukṛō	Tujmi
Kahreh?	Mrelū	Progi	Tujō
Kaliṛō	Mrelukṛō	Pulāmi?	Tuṭ*
Kāsep	Naikṛō	Purāni	

SORA JĀT GURUNGS.

Ale	Gnora	Lēinhe	Plaplo
Beindi	Gnormai	Lohō	Plē
Bhāju	Hiaj	Lōwali	Plēme
Bhoja	Jeltih	Lyuug	Plopo
Bhaje	Jhimal	Main	Pōju
Bokati	JhimeI	Maina	Pokhrelī
Chagli	JimieI	Mapelhaĩ	Pom
Chakli	Jumreli	Marū	Pemai
Chamaru	Kance	Masrahi	Pomal
Charlan	Kepchē*	Mighi	Poplo
Chime	Khaptari	Moj	Pru (Giabring)
Chohomcnu ?	Khatrai	Mojai (Giabring)	Pudusa ?
Charmi	Khulāl*	Mobjai	Pulāmi ?
Chornu	Kinju	Mormaĩ	Remni
Darlami*	Klepehē	Mramjali	Rila
Depre	Kobjaĩ	Mrūjuh	Rimal
Diñel	Koke (Giabring)	Nānju	Sarbuja
Dural	Kongi Lāma ?	Nansin	Sil (Giabring)
Dyal	Korbu	Nāra	Siuri (Giabring)
Gelan	Kromjai*	Pacu (Jhañkri)	Sukamai
Ghabbu	Kroni	Paju (Jhañkri)	Tahĩ
Ghorenj	Ku (Giabring)	Palāja	Tanja
Giabring*	Kubehē	Pachimu	Tēlāja
<i>Koke</i>	Kumai	Palja	Tēlēji
<i>Ku</i>	Kyojē	Palna	Telej
<i>Mojai</i>	Lahor ?	Paoli	Tendur
<i>Mobjai</i>	Langwaja ?	Paolo	Tenja
<i>Pru</i>	Lāyu	Parjun	Thar
<i>Sil</i>	Lē	Phewāli*	Thimiaĩ
<i>Siuri</i>	Leghaĩ	Phiwali	Tilinji
<i>Tu</i>	Lēghē	Phiyāoll	Tingi
Gol	Lēghi	Plāolo	Thiārō
Gnāur			

SORA JĀT GURUNGS—*contd.*

Tol	Tormaī	Tuṭe	Yujali
Tolañi	Taomaī	Urduñ	Yujamai
Torjaī	Tu (Giabring)	Yoj	

NOTES. — An asterisk denotes those kindreds most heavily enlisted. Kindreds of which I have had no confirmation, or which seem to be doubtful, have been marked with a question mark. Some kindreds are apparently known by one name in Gurung and by another in Nepali: but when a man uses the Nepali name he usually does not know the Gurung and *vice versa*. In view of this fact some of the kindreds have doubtless been entered twice, once in Nepali and once in Gurung; but for a variety of reasons, the chief of which is a lack of consistency in the information given, it has not been found possible to give any definite statement on this subject.

CHAPTER 8.

MAGARS. ¹

Most of the Magars come from that part of Central Nepal which lies immediately to the North of the foot-hills; but, like the Gurungs, colonies of them are found all over the country. Of their early history little is at present known, but it appears probable that they have resided about Palpa since a very early time. They first came into prominence about the year 1100 A.D. when Makunda Sen, the Magar King of Palpa and Batauli, invaded and conquered the Nepal Valley, and committed terrible atrocities there during the reign of Hari Deva, the then King of Nepal.

Owing to the geographical position of their country the Magars were amongst the first of the Nepalese tribes to receive immigrants from the plains of India. It naturally follows that their customs, and more particularly their religious ceremonies, conform more closely to those of orthodox Hindus than do those of the Gurungs, for instance. For the same reason perhaps they do not appear to be quite so Mongolian in appearance, although it is often difficult to distinguish a Magar from a Gurung by physical appearance alone. Although now regarded as separate tribes there is little doubt that a great deal of intermarriage formerly took place between Magars and Gurungs. They are much akin in their ways and character, and the Magars now have no connection with the people of the plains of India.

It seems reasonable to suppose that the greater proportion of the original Chetris were the progeny of Brahmans and Rajputs with Magar women. We find amongst the Magar kindreds high-born names such as *Suraj ban̄si* and *Rāj ban̄si*; names unknown amongst the Gurungs, and undoubtedly introduced into the Magar social system from India. We have already seen that at the time of the Moslem invasions of India the immigrant Brahmans gave to such of the hill people who were converted to their faith the right to wear the sacred thread. It follows, therefore, that some clans, the Gharti, Rana, and Thapa, for instance, are found in both the Chetri and the Magar tribe.

"The Ghartis", wrote Hamilton in 1819, "are of two kinds, Khas and Bhujial. The former are admitted to the Military dignity, but the latter wallow in all the abominations of the impure Gurungs and do not speak the Khas language (*i.e.*, Nepali).

"The Ranas are divided into two kinds, the Khas and the Magar. The latter are a branch of the Magar tribe and totally neglect the rules of purity. It is not even all the Rajputs that have adopted the rules of purity, and while some branches of the same families were pure, others rejected the advice of the sacred orders, and ate and drank whatever their appetites craved.

"Before the arrival of the Rajputs", he continues, "it is said that the Magar nation consisted of twelve Thams (*sic*), the whole members of each being supposed to have a common extraction in the male line. Each Tham was governed by a chief, considered as the head of a common family".

¹ More properly *Māgar*.

The country in which these people lived was known as the *Bāra Magrāth*, and they came in course of time to be known as Bara Magrath Magars. The twelve districts were as follows: Argha; Bhirkot; Dhor; Gaerhung; Ghiring; Gulmi; Isma; Kanchi; Musikot; Payung; Rising; and Sataun. The term Bara Magrath did not denote any particular set of clans, but merely denoted a Magar from one or other of these twelve districts. The term has no special signification nowadays and is falling rapidly into disuse.

The Magar tribe is divided into the following seven clans: *Ale*; *Burāṭhoki*, or *Burā*; *Gharti*; *Pun*; *Rānā*; *Rokā*; and *Thāpā*.

The seven Magar clans are all considered socially equal and marriage can take place between them. In olden times a Thapa who had lost three generations of ancestors in battle became a Rana; and while this change of clan does not nowadays take place it would seem to indicate that the Rana was in some ways looked up to by the other Magar clans. It will be noted that most of the Rana kindreds are found also amongst the Thapa. Whether the remaining ones existed as Ranas before the introduction of Thapas into the clan, or whether the omissions are due to lack of information cannot at present be stated.

It is said that Gurkha was originally the stronghold of the Chitore Ranas; but nowadays they are, like all the other kindreds, found scattered about all over the country. This kindred, which exists also in the Thapa clan in very small numbers, is the largest of the Ranas, and would seem to have derived its name by reason of some connection with the immigrant Rajputs from Chitore. Some of the Magar kindreds appear also amongst the Sora Jat Gurungs, and many others are not dissimilar, a circumstance which opens up an interesting line of thought.

Of all Magars the Ale clan seems to be the most difficult to obtain. They are usually fair, well-built, and very pure-bred men. They are most desirable as recruits and worth taking a great deal of trouble over to enlist, as they always seem to turn out well. They are not found in any particular district.

The Ghartis are fairly numerous, but very great care should be taken in enlisting them. Of all the Nepalese tribes they are the most mixed, and many of them are extremely coarse and undesirable. Prior to the abolition of slavery in Nepal manumitted slaves were called Gharti; but the 55,000 slaves freed by the Royal Decree of 1924 have been formed into a special clan known as Siva Bhakti. It is understood that Siva Bhaktis are allowed to marry into the Gharti clan so that we may expect the latter clan to become still more mixed. The Ghartis are said to have existed as a clan before the introduction amongst them of slave blood, and there is no doubt that by careful selection some really good Gharti recruits can be obtained, the best of them seeming to come from the Bhujiyal kindred. The Bhujiyal is generally a shepherd. He lives principally on the milk of sheep, and is almost invariably a man of good physique and heavy limbs. Most of the Bhujiyals live in the valleys and alps to the North of Gulmi; their tract of country runs along both sides of the Bhuji Khola, from which possibly their name is derived.

The Puns are found for the most part in the high-lying parts of the country on both sides of the Kali River, that is, in the Districts of Baglung and Char Hazar Parbat. In physical appearance they are more Mongolian

than any other Magar, many of them wearing their hair long and greasing it with ghi. The really pure-bred Pun from high up near the Tibetan border is usually extremely dirty, unintelligent, and coarse in appearance, and it is doubtful if he should rightly be classed as a Magar. By careful selection some really fine recruits can be obtained, but they seem to come mostly from families who have for some generations intermarried with other Magar clans.

The Roka is a very small clan and is little enlisted. They are similar to Puns and occupy the same stretch of country. No information concerning their kindreds is at present available.

The Burathoki or Bura, clan would appear in some way to be connected with the Pun. They seem to exist only in small numbers, but are very desirable as recruits, as they are usually fine and well-built men.

The Thapa is the largest of all the Magar clans, and appears to be bigger than any of the Gurung. The majority of Magar recruits come from this clan, and every year hundreds of excellent men are obtained. In a large clan such as this it is only natural that many men should call themselves Thapa who have no claim whatsoever to the name, but such men can easily be detected with ordinary care. The *Darlāmi*, *Pulāmi*, *Sāru* and *Sijāli* kindreds appear to be very much larger than any of the others.

The salt-carrying trade over the high pass between Nepal and Tibet is mostly in the hands of a tribe known as *Thakāli*. Thakalis, who would appear to be Tibetans of sorts are also found all over the country engaged in trade, and many of them seem to prostitute their women. They are not ordinarily enlisted; but there is little doubt that a certain number, by calling themselves Puns, whom they greatly resemble, are yearly enrolled. In addition to Nepali and their own Tibetan dialect, Thakalis are said often to speak both Gurung and Magar, and it is, therefore, often quite impossible to detect them.

Like the Gurung language, Magarkura¹ is also one of the Tibeto-Burman family; but unlike Gurungkura it does not differ to any extent from District to District, and is also spoken by most Magars living in Eastern Nepal. The Burathoki, Gharti, and Pun clans do not speak Magar; nor is it known by any of the Magars living about Argha, Baglung, Dhurkot, Gulmi, Kanchi, Musikot, and Piuthan. Many Puns and Burathokis speak only Nepali, but in some parts they employ a language known as *Kām kura*. This appears to differ in its pronunciation from valley to valley, and is said not to be Tibeto-Burman, but a dialect of Nepali.

It is difficult to account for the fact that the Magars of Eastern Nepal speak Magarkura whereas the Gurungs of that part never know their tribal language, but the following tale collected by Sarat Chandra Das² is of great interest in this connection.

"The legend", he writes, "which I heard of the Kangapachan people and of the Magars, the ruins of whose forts and town we saw in the Kangapachan valley, is very interesting. People say the account is correct and true.

"The upper valley of the Kangapachan river, through the grace and blessing of the Royal Kanchinjinga (sic), was peopled by men of Tibetan

¹ See "Linguistic Survey of India", Vol. 3, Part 1, page 206 of seq.

² "Journey to Lhasa and Central Tibet" 1904.

extraction, called the Sher Khambu, or Eastern Kiranta. The lower valley, a few miles below the Kangapachan village, on account of the comparatively sluggish course of the river, contained many spacious banks fit to be the habitation of hill men. The Magar tribe of Nepal occupied these tracts. Their chief, who had become very powerful, extended his sway over the people of Kangapachan, and exacted a heavy tax from them. His deputies always oppressed the people to squeeze out money from them, so that at last they were driven through desperation to take revenge upon their enemies.

"The Magar chief was accordingly murdered with all his followers upon visiting the Kangapachan village on a certain occasion. The wife of the Magar chief thereupon planned the best means of wreaking vengeance on the Kangapachan murderers. She therefore ordered grand funeral observances for the honour and benefit of the departed soul. The funeral was appointed to take place six miles up the river, midway between the two great villages of the Kangapachan valley, so that all the villagers might assemble there. After the Queen's followers had finished drinking, poisoned wine was given plentifully to the Kangapachan villagers, who, suspecting nothing, drunk freely and all died. In this way nearly one thousand men and women died. The infants in arms were taken away by the Queen's followers.

"In consequence of this a Tibetan army invaded the several Jongs (forts) belonging to the Queen, when she shut herself up in one of her castles. She had made no preparations to fight the enemy, but her soldiers defended the place for three months. The Tibetans then tried to compel the Magars to surrender by depriving them of water. At last, the Queen, aware of this intention, threw all the water she had in store towards the Tibetan camp. The Tibetans thinking she had abundance of water inside the castle raised the siege, and went to a distance to watch the movements of the Magars. She immediately collected her men and pursued the enemy, when a skirmish took place in which she fell fighting nobly. The Tibetans expelled all the Magars from the country, *viz.*, the Kangapachan and Tambar valley, and left their property to the Kangapachan people."¹

The Magar system of regulating marriage differs somewhat from that of the Gurungs. Amongst the relations shown on the Chart in Appendix I a Magar can only marry the daughters of his mother's brothers: the opposite cross-cousin marriage, as practised by the Gurungs, being looked upon as incest. It should be noted, however, that a Magar girl marries the son of her father's sister. It appears that the cross-cousin marriage, although perfectly legal and right, does not nowadays find favour with many people, owing possibly to the spread of more orthodox Hindu ideas. It is not necessary for a Magar to marry outside his own clan, but in no case may he marry a woman of the same kindred as his own; and in actual practice most people seem to take their partners from one of the other clans. Thus, a man of the Darlami kindred of the Thapa clan, for instance, may marry any Thapa girl except a Darlami, or a girl of any of the other Magar clans, *i.e.*, Ale, Burathoki, Gharti, Pun, Rokā, or Rana.

It will be noticed in the following list that some of the kindreds are apparently further sub-divided, but very few men seem to know the names of the sub-divisions.

¹ This valley is nowadays known as Kangabachen. The International Kangchenjunga Expedition passed through it in 1920. For an account of the valley, which is on the Eastern frontier, see "The Kangchenjunga Adventure" by F. S. Smythe, 1930.

MAGAR CLANS AND KINDREDS

ÂLE

Arghale	Ducăki	Khicman	Panthi
Aslami	Durcăki	Khulāl	Pathre
Babhanya	Durucyā	Kilut	Phal
Bachāli	Ekcahi	Khulang	Phewāli
Bacyā	Gāhā	Kyapcāki	Phiwāli
Bagāle	Gandramā	Lageli	Pimi
Balam	Garāja	Laguce	Posri
Bamcāki	Gaude	Lahakpā	Pulāmi
Barāl	Gedsin	Lahari	Puwar
Barase	Gelāni	Lāmchane	Rākāse
Bard ?	Ghimiro	Lamjal	Rakhal
Bāsi	Gideli	Limial	Ramial
Baṭakuwā	Gonḍa	Lopa	Ramjali
Begnāsi	Gorā	Lungce	Ramtari
Bharāri	Gurunchane	Lungeli	Rāyā
Billi	Gyangmi	Magiam	Reghāmi
Birkatṭa	Hiram	Mārki	Reāmi
Bucā	Hiski	Māru	Rija
Burathokī ?	Huncam	Maski	Rināl
Cāngi	Jali	Masrañi	Roho
Carmi	Jargha	Meṅg	Rokāhā
Cidi	Jheri	Moras	Rucal
Citāuro	Kala (Gāhā)	Nājali	Ruhā
Cohā	Kamanjan	Pacabhaiyā	Ruwā
Dagāl	Kanaujiyā	Pachāi	Samāl
Dala	Kāwar	Pahārā	Samār
Darlāmi	Khali*	Paingmi*	Sapkote
Dhereli	Khāli	Palān	Sārākāṭi
Dima	Khan	Pāma	Sarangi
Dudāli	Khaptari	Pāngmi	Sarbajai
Dudh	Kharri ?	Pāmi	Sarthung

ĀLE—*contd.*

Sarwed	Sistum	Suryabāsi	Thadali
Saṭaksāri	Sithung	Susulim	Thakcaki
Saṭhiware	Šitwāli	Suyal	Thami
Sṛjāli	Somāi	Ṭamnāmi	Ṭhuracaki
Sṛjāpati	Somme	Tarochaki	Tiusi
Sim	Soti	Tarukche	Trucaki
Sirpali	Sudrabansi*	Thādā	Ucabi
			Yangmi

BURĀṬHOKI OR BURĀ

Arkuli	Janjali	Pojonge?	Sibji
Baṭjāli	Kāmi	Rahu	Sṛjāli
Balkoti	Karal	Raku	Sṛjāpati
Barkawāpi	Karmani	Rāmjali	Siris
Birjāli	Kecaki	Ramkhani	Sutpahare
Darlāmi	Kosila	Rāmu	Thāmi
Deobal	Lāmchane	Ranju	Thini
Gamāl	Namjali	Romkhan	Ulunge
Heringi	Pahāre	Sialbañ	

GHARTI

Arghale	Gyal	Pare	Sene
Atrāse	Hōjāli	Paza?	Sṛjāli
Baima	Kagja	Phagāmi	Sṛjāpati
Baṭjāli	Kāhuca	Phukan	Sirasik
Bayambu	Kālā	Purja	Surari
Rhānta	Kālākote	Rāmjali	Sutpahare
Bhompal	Kauja	Rāgu	Talaji
Bhujiyāl	Kenge	Rākhani	Thei
Bulāmi	Konsa	Rāwal	There
Cancał	Lāmchane	Rijal	Tirge
Dagāmi	Macal	Sām	Tirukia
Darlāmi	Macel	Same	Ulunge
Galāmi	Masrañi	Sarbuja	Wale
Gamāl	Nizal	Sāru	
Garbuja	Pahāre	Sawangi	

PUN

Baṛjāli	Huluṅgi	Phakāmi	Sarbuja
Balāmi	Hunāli	Phiriyāl	Sījāli
Bapāl	Jagōle	Phungāli	Sījāpati
Barangi	Jaṅkati	Poinge	Sothi
Bāṭa	Kāmi	Purja	Sumitra
Birkali	Kaure	Rāgu	Surjabāsi
Chochangi	Kāyi	Rākaskoti	Sutpahare*
Citāure	Iānchane	Ramaja	Tajāli
Dagaī	Namjali	Rāmjalī *	Tame
Dagāmi	Naya	Ramkam	Tendi
Darlāmi	Or Pajangi	Ratuwā	Thakāle ?
Dudh	Pahāre *	Ruhā	Thāni *
Garbuja	Pajansi	Sabangi	Tirkhe
Gore	Pangi	Saī	Ulungē
Hōjāli	Pare *	Sāme	
Holaṅgi	Pērali	Sāme	

RĀNĀ

Āle	Bārde	Chahari	Duncun
Arcami	Barkwāri	Cidi	Duruṅcheh
Arghulo	Bāsi	Citāure *	Duruncyā
Asāmi	Basnyāt ?	Cohan	Gacā
Bachāli	Baṭkumari	Cumi	Gāgā
Bāci	Beghrāsi	Daḍili	Gāhā
Bagā'e	Bhāṛāri	Dālā	Garājā
Bakawal	Bhiram	Dānsiṅkoti	Garanca
Bāmacā	Bhusāl	Darlāmi	Gaud
Bāmcāki	Bucā	Deṅgāli	Gedarsin
Banling	Bulāl	Dhādāli	Gelaṅ
Baraghare	Buṛāṭhoki ?	Dhogā	Gendi
Barāl	Byānnāsi	Dholi	Ghandrama
Barapanthi	Carmi	Diśuwa	Ghimire
Barāṭhoki ?	Chageṭi	Dudh	Gideli

RĀNĀ—*contd.*

Gomeri	Khaptari	Pāthre	Sartungi
Gomul	Khiuyāli	Phal	Sāru
Gorā	Khulāl	Phiuwālī	Saṭaksāri
Guruñchane	Kiapcaki	Phiwālī	Saṭighare
Gyambhi	Kirāce	Phiyālī	Sījālī
Gyañdris	Lānchane	Posri	Sījāpati
Gyañmi	Lāmṭani	Pulāmi	Sinnase
Gyañsiñ	Lāye	Pusāl	Sime
Hāguce	Lugeli	Puwar	Sinālī
Hiran	Lungali	Rāgu	Sinī
Hiski	Lungeli	Rai	Siris
Hnopāp	Makim	Raj	Some
Huncan	Mārki	Rakatkoti	Suiel
Huncin	Māru	Rāmjalī	Sunāri
Jāmuli	Maski *	Rayā	Surjabāsī
Jargha	Masrañi	Regḥāmi	Susulī
Jhāñmi	Merasi	Reśmi	Tālai
Jhawā	Nāmjalī	Rijal	Tamlāmi
Jheṛi	Pacañ	Rilāmi	Tarōchaki
Jiāṛi	Paobhaiyā	Rimāl	Thaḍa
Kāḍkha	Pacrai	Rokāha	Thāmi
Kālā (Gūhā)	Paḍule	Rucāl	Thanyālī
Kamanjan	Pagmi	Runtija	Thāṛa
Kamcāki	Pahāri	Samāl	Tharwar
Kanauje	Pahrai	Sanari	Thorale
Kāwar	Palli	Sāpkoṭe	Tsarti
Kekālī	Panti	Sarāñi	Ucai
Kepchaki	Pārta	Sarāḅkoti	Yahayo
Khāḍga	Pāta	Sartoke	

THĀPĀ

Āle	Bāchālī	Bagāle	Baījalī
Arghālī	Pāche	<i>Atghari</i>	Baima
Aslāmi	Bache	<i>Darlāmi</i>	Bakabal
Bachale	Bachun	<i>Paluñgi</i>	Balābal
		<i>Saṭighari</i>	Balal

THĀPĀ—*contd.*

Balsmi	Cuān	Gahā*	Hōdagī
Bāmcā	Cuni	<i>Bādca</i>	Honjali
Bāmoski	Dāgai	<i>Bārda</i>	Hoslāmi
Bankabāral	Dagāl	<i>Cidi</i>	Hōtaki
Baola	Dālā	<i>Gorā</i>	Hūjiṅg
Bāraghare	Damarpal	<i>Kālā</i>	Huncin
Barāī	Darga	<i>Kan ?</i>	Ismāla
Barāl	Darlāmi*	<i>Malāngi</i>	Jahgre
Baraumli	<i>Bagāle</i>	Gāhab ?	Jarghā
Bareyā	<i>Janar ?</i>	Gaide	Jhānkri ?
Barhi	<i>Kālā</i>	Gancake	Jhāṛāri
Barkori	<i>Kosali</i>	Garānja	Jhayāri
Barkwāri	<i>Pālunḡi</i>	Garejā	Jheṛi
Bāsi	<i>Rotāla</i>	Gaudha	Kāikālā
Baṭkuwārī	<i>Puāri</i>	Gejal	Kairāni
Bayambu	<i>Setu</i>	Gelām	Kālāsār
Bharai	<i>Sin</i>	Gelung	Kalikotya
Bhatam	Dēga*	Gembht	Kamanjan
Bhomrel	Degal	Ghandrama	Kamar
Birkatṭa	Dēgi	Ghimire	Kameha
Bopal	Deṅabhujā	Gidel	Kāmu
Bucā	Dhakal	Giyāl	Kanauje
Burāthoki	Dhanpāli	Gnugneli	Kandlu
Byānnasi	Dhanyāli	Gomul	Kandru
Canoli	Disā	Grānjā	Kāngmu
Cantial	Diśā	Gurunchang	Kāō
Chageli	Doreli	Gyandris	Karāka
Chahari	Dudh	Gyāngdi	Karu
Cidi	Durel	Gyāngmi	Kāsu
Cipli	Durucyān	Hetan	Kejuā
Citāure	Ekcahi	Hiski	Keli
Cohān	Gāghā	Hitan	Kengri

THĀPĀ—*contd.*

Kepchaki	Marunca	Phiuyali	<i>Thārā</i>
Kērīn	Māski	Phiwāli	Rīgyel
Kewāgi	Masrañi*	Phunjali	Rijai
Khāḍgā	Medun	Pitakoti	Rijāle
Khaptari	Megāsi	Pocun	Rījāpati
Khulāl	Midun	Posri	Rilāmi
Kijim	Mobcan	Powan	Rimāl
Korāl	Mōgmi	Puñri	Rinjāli
Kosāli	Morsāi	Pulāmi	Rokāhā
Kotil	Muk-mi	Puwār	Rokim
Kōwar?	Nāmjali	Radi	Rucāl
Lamchaki	Nāmjali	Rāgnu	Saī
Lāinchane	Niar	Rahāri	Salāmi
Lāmṭāmi	Nidun	Rāi	Samai
Lāmtāngi	Nimiyāl	Rajāli	Samāl
Lamtari	Niwār	Rajbañsi	Sāmi
Lancia	Pacbhahiya	Rajgi	Sāngmi
Langakoti	Pace	Rakal	Sanmāni
Lañkang	Pachoya	Rakaś	Sāpkoṭa
Lāye	Pāde	Rakaskoti	Saplēg
Liñjing	Pāgmi	Rakāse	Sapleñgi
Lumcāya	Pāhāri	Rāmjali	Sarākotī
Luñci	Pajanji	Ramkhani	Sarangi
Luñgeli	Pajvi	Rānākhulāl?	Sarbhuja
Makhrani	Palli	Rasāl	Sartiū
Mākim	Pālunge	Raya	Sartuge
Mamrin	Parel	Regāmi	Sartungi
Mandir	Parghar	Reñini*	Sāru*
Mārki	Pāta	<i>Bagāle</i>	<i>Gorā</i>
Mārpa	Pēgmi	<i>Dañgale</i>	<i>Jañrup</i>
Marpak	Phāl	<i>Gorā</i>	<i>Jhēri</i>
Maru	Pheli	<i>Kālā</i>	<i>Kālā</i>

THĀPĀ—*concl'd.*

<i>Malengiā</i>	Some*	Suṭhe	Ṭhāmu
<i>Paṇeti</i>	Sōwāṛi	Suṭhi	Ṭhāṛē
Sarūnkoti	Sorali	Sutpahāre	Ṭharāmu
Sarwada	Sorāli	Sorpak	Ṭhāraṅgi
Saṭaksari	Sothi	Suyal	Ṭharū
Saṭighare	Suiel	Swāsmi	Ṭheṅga
Seri	Sumai	Syōjāli	Ṭhuraī
Śāli	Sunahāri	Tarbuṇ	Tumsin
Sījāli*	Sunakhāri	Tarōchāki	Ṭhyāgi
Sījāpati	Sunapati	Thagnāmi	Tsarti
Sin	Sunāri*	Thāḍa	Tsuni
Singali	Sungar-pa	Thādali	Ucai
Sirne	Supāri	Thāgnāmi	Yandi Untaki?
Siris	Surjabaṇṣi	Thami	
Somaro	Surangi	Thamu	
Somasyā	Susaling	Ṭhani	

NOTES:—

An asterisk denotes those kindreds most heavily enlisted.

The Siris kindred of the Rana, Bura, and Thapa clans are said to be the descendants of children who were brought up on the milk of goats, their mothers having died in child-birth. They eat goat's flesh but will not touch goat's milk.

Kindreds of which I have had no confirmation, or which seem to be doubtful, have been marked with a question mark.

CHAPTER 9.

LIMBUS.

The tribes of Eastern Nepal have become so intermixed and have so many practices in common that it will be convenient to consider them as a whole before writing of each tribe separately.

The Eastern tribes are known collectively as Kiranti. Included in this group are the Limbus, or Yakthumbas, and the Rais, known also as Khambus or Yakkas. Properly speaking the term Kiranti should be applied only to the Khambus: the Yakkas at one time claimed to be a separate tribe, and the Limbus still are. It should be noted, however, that inter-marriage can and does frequently take place between these tribes, but the woman continues to be a member of the tribe into which she was born. Thus, to take a concrete example, if Jitbahadur Rai, marries a Limbu girl she remains a Limbuni and would be shown as such on his sheet-roll and pension documents. This practice explains the apparent anomaly of a Rai woman, for instance, drawing the pension of a deceased Limbu, a perfectly possible and proper state of affairs.

It appears that at one time Khambus, Yakkas, and Yakthumbas could be adopted into each other's tribes after the performance of certain ceremonies. This practice does not apparently exist at the present day, except possibly in the case of orphan children who may be adopted when very young by members of another tribe.

When the Khambus and Limbus were conquered by the Gurkhas, the Gurkha King, perhaps anxious to conciliate his vanquished enemies, conferred upon the most influential men amongst them commissions sealed with the *lāl mohor*, conferring upon them powers to rule certain districts. With these commissions were given the title of Rai to the Khambus and that of Suba to the Limbus, but it is rare for a Limbu who is not entitled by his position to do so to call himself Suba, this term being used throughout Nepal to denote a Civil Official. In their own homes Khambus generally call themselves *Jindār* or *Jimi*, but Yakkas call themselves either Yakka Rai or *Diwān*. There appears now to be no difference between Khambus and Yakkas; and whatever their former status may have been the latter now definitely form part of the Rai tribe.

The Limbus, or Yakthumbas, have a tradition that they came originally from Benares; and although often mentioned in the early Hindu writings no history of the Kiranti is obtainable on which any dependence can be placed. The Limbus and Rais are rather more Mongolian in appearance than the Magars and Gurungs, and any attempt to place their origin in the South is probably due to the desire to show a Rajput origin, a sentiment dear to the hearts of many Nepalese tribes.

"The Valley of Yangma", notes Sarat Chandra Das, "in ancient times was not inhabited. Once upon a time a cowherd of Tashi-rabka, in Tibet, lost one of his yaks, which, grazing in towards the Kangla Chen Pass, entered the Yangma valley. Here the cowherd having followed the tracks found his hairy property lying on a rock with a full stomach. In the

morning he again missed his yak, and proceeding further down in the interior met it at a place called Shophug, grazing in a rich pasture land. Here, being charmed with the luxuriance of the pasture as compared with his bleak and barren country, he sowed a few grains of barley which he had obtained from a certain priest as a blessing.

On his return to his village in Tibet he gave a good account of this place to his fellow dokpas (cowherds), but nobody would believe him, nor would anyone undertake to visit his discovery on account of its position beyond the snows. The cowherd, however, with his wife went to the Yangma valley to tend his flock. To their surprise they found the barley well grown. On his return he showed the barley ears to his friends, who were now induced to emigrate to the new land to grow corn.

Thus was the village of Yangma first inhabited. It is indeed a purely Tibetan settlement, as the houses testify".

Prior to 1887 most Gurkha regiments enlisted a certain number of Rais and Limbus. With the raising of the 7th and 10th Gurkha Rifles, however, their recruitment was confined to these two regiments; but during the Great War, reinforcements, for the most part from the Burma Military Police and the Assam Rifles, who enlist large numbers of Limbus and Rais, were sent to nearly all Gurkha battalions.

The tribes living to the East of the Nepal Valley speak a series of dialects which are of a much more complex nature than those spoken to the West, such as Magar and Gurung. Collectively they are known as the Tibeto-Burman Eastern Sub-group of complex pronominalized languages. Limbura is included in this group and it thus forms another link in the chain connecting Tibetan and the Himalayan dialects with the Tibeto-Burman languages of Assam and Burma.¹ One peculiarity of the language is the constant confusion between *t* and *d*; *p* and *b*; and *k* and *g*, together with their corresponding aspirates. This confuses spelling and in the preparation of the lists of clans and kindreds has undoubtedly resulted in error and duplication.

"The name Limbu", writes Sir Herbert Risley,² "is used only by outsiders. Tibetans have no special name for the Limbus; they call all the tribes of the Indian side of the Himalaya by the general name of Monpa or dwellers in the ravines. The Lepchas and Bhotias or Tibetans settled in Bhotan, Sikkim, and Nepal speak of the Limbus as Tsong, because the five thums or sub-tribes included in the class known as Lhasagotra emigrated to Eastern Nepal from the district of Tsong in Tibet. Lepchas call them Chang, which may be a corruption of Tsong. By other members of the Kiranti group they are addressed by the honorific title of Subah or Suffah, a chief.

"The Limbus, according to Dr. Campbell, 'form a large portion of the inhabitants in mountainous country lying between the Dud Kosi and the Kanki rivers in Nepal, and are found in smaller numbers eastwards to the Meechi river, which forms the boundary of Nepal and Sikkim. In still fewer numbers they exist within the Sikkim territory, as far east as the Tista river, beyond which they rarely settle.'³ In Bhutan they are unknown except as strangers'.

¹ See Linguistic Survey of India, Vol. 3, Part I, page 273 *et seq.*

² "Tribes and Castes of Bengal".

³ This is not, of course, true at the present time. Large numbers of Limbus have settled in Sikkim and their emigration to Bhutan is said to be on the increase.

"Hodgson locates them between the Arun Kosi and the Mechi, the Singilela ridge being their boundary to the east. The Limbus themselves claim to have held from time immemorial the Tamba Khola valley on the upper waters of the Tamba Kosi river; and the fact that one of their sub-tribes bears the name of Tamba Khola suggests that this valley may have been one of their early settlements. They also have a tradition that five out of their thirteen sub-tribes came from Lhasa, while five others came from Renares. The former group is called the Lhasa gotra, and the latter the Kasi gotra; but the term gotra has in this case no bearing on marriage.¹ All that can safely be said is that Limbus are the oldest recorded population of the country between the Tamba Kosi and the Mechi, and their flat features, slightly oblique eyes, yellow complexion and beardlessness may perhaps afford ground for believing them to be the descendants of early Tibetan settlers in Nepal. They appear to have mixed little with the Hindus, but much with the Lepchas, who of late years have migrated in large numbers from Sikkim to the west."

The following fragment of Limbu history was obtained by Lieut.-Colonel¹ Eden Vansittart, and is a translation of a portion of the Limbu *Vamsāvali*. It is here reprinted from earlier editions of this book.

God is called Mojingna Khiwagna. He made the world and all the creatures in it. Limbus were first known by the name of Yakthumba and they are descended from ten brothers, whose names are as follows:—

1. Thosoying Kanglaying Hiang.
2. Thindang Sawaro Hiang.
3. Thosading Hambleba Sawaro Hiang.
4. Thoding Tangsak Sawaro Hiang.
5. Yophoding Sawaro Hiang.
6. Moguplungna Khambeh Sawaro Hiang.
7. Moguplungma Langsoding Sawaro Hiang.
8. Yokphoding Sawaro Hiang.
9. Yokphodingighang Laingo Hiang.
10. Totoli Toeangbo Hiang.

With these ten brothers also came three spiritual advisers (*Bijuwa*):

1. Phjeri Phedangma.
2. Sambahang Eblyhang Samba.
3. Samundum Yepmundum.

These thirteen people did not know how to read or write, but they knew some prayers (*Bacha*), and traditions (*modhun*). These were handed down by word of mouth, and by these were they ruled. The ten brothers and three priests were all residents of Benares, and they agreed to make themselves homes in the mountains of Nepal.

¹ See translation of Limbu history given below.

Five of the brothers marched straight from Benares to Nepal; but the other five went to Tibet; and from Tibet through Lhasadinga, until they met their five brothers in the mountains of Nepal. The first five brothers and their descendants are called Kashigotra, and the second five Lhasagotra, because they journeyed respectively from Benares to Tibet, and from Lhasadinga to Nepal: but all the ten brothers should rightly be called Kashigotra for it was from Benares that all of them originally came.

Now these ten brothers settled in a place called Ambepojoma Kamketlangma Sumhalangma. The kings of the country where the ten brothers lived were called :

1. Honden Hang.
2. Yeketed Hang.
3. Chasbi Hang.
4. Larasopangbo.
5. Khesiwa Hang.
6. Ekangso Hang.
7. Khadi Hang.
8. Ime Hang.

The ten brothers had many children, and their descendants multiplied very quickly till they became a nation and were called Limbus. The Limbus, however, were subject to the kings of the country and were much oppressed. The kings ruled them so hardly and oppressed them so greatly that eventually the Limbus, having met together in the place called Ambepojoma Kamketlangma Sumhalangma consulted amongst themselves and determined to fight the local kings and drive them out of the country.

Every Limbu swore upon the holy place (Ambepojoma) that he would conquer in the fight or die; and further, that he would not return from the war until the kings had been driven from the country; and that he would die sooner than run away. So there was a great war between the Limbus and the kings and the former won many victories and drove out the kings from the land, after which the Limbus seized the country as their own and fixed its boundaries: on the North Tibet; on the South the Plains; on the West the Arun River; and on the East the Mechi.

The Limbus now assembled once more and consulted amongst themselves, and they determined to elect ten chiefs, or *Hang*, one from each tribe (*sic*), and so the following ten chiefs were elected. Each chief marked the boundaries of his country and called it by some name.¹

1. Samlupley Samba Hang: called his country Tambar Khola and his fort Yiokma.
2. Tampeso Perung Hang: called his country Terha Thar and his fort Thala Hiokma.

¹ It should be noted that the second name of the majority of these chiefs is the name of some known Limbu clan: thus, Samba, Angbo Phedap, Sering, Papo, and Kajum. The districts ruled over by these chiefs are all named either after the rivers by which they are drained, Tambar Khola, Mewa Khola, and so on, or by the number of divisions into which the Chief's following was divided.

3. Thoktokso Angbo Hang : called his country Athrai and his fort Poma Jong.
4. Sengsenggum Phedap Hang : called his country Phedap and his fort Paklabang Yiokma.
5. Tindolung Koya Hang : called his country Yangroke and his fort Hastapur.
6. Sesiane Sering Hang : called his country Mewa Khola and his fort Meringdem.
7. Yenangso Papo Hang : called his country Panch Thar and his fort Yasok Pheden Yiokma.
8. Taklung Kajum Hang : called his country Cha Thar and his fort Chamling Chimling.
9. Soiyak Laho Hang : called his country Chaobisiya and his fort Sangori Yiokma.
10. Ime Hang : called his country Char Khola and his fort Angdang Ilam Yiokma.

These are the names of the first ten Limbu chiefs, together with the names of the ten principalities over which they ruled. After this division of the country the Limbus remained rulers of the country until the Gurkhas waged war against them (towards the close of the eighteenth century). For twelve years did the Das Limbus fight with the Gurkhas, after which they were defeated. The Gurkhas then killed all the Limbus whom they could catch, whether men, women, or children, and the Limbus had to hide in the mountains because of the cruelty and oppression of the Gurkhas.

After some time the Gurkha King, thinking of the trouble which lay heavy upon the Limbus, called them together and on their promising to look upon him as their ruler he granted unto the chief men amongst them commissions with certain ruling powers for the chief of each district. Each holder was granted full powers, according to his warrant, to try all cases in his district, and to rule in every way as he deemed fit, with the exception only of cases of murder, cow-killing, and with regard to taxes and money matters, which had to be referred to and settled by the Gurkha King. The Limbus now ceased making war with the Gurkhas and became their friends. They have now begun to learn to read and write in the Gurkha character and language, and many have taken service in the Gurkha Regiments (of the Nepalese army).

The history ends here : and although parts of it have doubtless been altered to suit the whims of the Gurkha historians it does seem to contain the elements of the truth of the early history of these people.

Limbus sometimes state that they were originally divided into thirteen clans, but that three of these were lost ; and that the present Limbu tribe springs from ten clans. This may be accounted for by the ten brothers and their three priests who figure in the above fragment of history.

Colonel Vansittart, working on the list of clans noted originally by Risley in his " Tribes and Castes of Bengal ", allocates the Limbus to ten original homes, or districts, as follows :—

1. Panch Thar : the home of five clans.
2. Che Thar : the home of six clans.

3. Ath Rai ; the home of eight clans.
4. Yangrup, or Yangruk : a place name.
5. Chaobisiya : twenty-four (clans).
6. Mewa Khola : name of a river.
7. Char Khola : the four rivers.
8. Maiwa Khola : name of a river.
9. Phedap : the name of a famous cave.
10. Tambar Khola : the name of a river.

In the lists at the end of this chapter it will be noted that the various Limbu kindreds are grouped into no less than fifty-six clans. Most of these so-called clans have noted against them the name of one or other of the ten original homes or districts noted above. It seems very doubtful, however, if the Limbus have any real clan organisation nowadays, whatever may have been the case in the past.

It was Risley who originally pointed out the immense number of kindreds into which the Limbu tribe is divided : and the same peculiarity is noted amongst the Rais. He notes that within the Chaobisiya district there existed once upon a time a man of the Yongya Hrang clan who had two sons. One of these was very fond of wearing the red rhododendron flower, *topetlāgn*, whilst the other showed much partiality for a fruit called *Yambhotā*. From these customs arose the Topetlagn and Yambhota kindreds. Again, the existence of many kindreds has undoubtedly been caused by a nickname, for we find *Thegim*, the wicker-worker ; *Mengāngbo*, the unsuccessful one ; and *Libōg*, the archer. It is unfortunate that very little is known about the Limbu language ; and until it has been studied in detail it is hardly possible to make an accurate survey of the organization of the tribe, and I fear that the list of clans and kindreds will eventually need considerable adjustment in its grouping.

A Limbu may marry any girl who is not related to him by birth provided always that she does not belong either to his own kindred, or to that from which his mother came on marriage. It follows, therefore, that the cross-cousin marriages carried out by the Magars and Gurungs cannot be contracted by Limbus, or indeed by any of the Eastern tribes except the Tamang. It has already been seen that a Limbu may also take a wife from certain other tribes, the Rai, for instance ; and this practice, which appears to be fairly common, has undoubtedly had much to do with the gradual breaking down of whatever real clan organization the Limbus may formerly have possessed.

The Eastern tribes in general would seem to have much more liberty in the choice of a marriage partner than is the case in other parts of Nepal and while some Limbu families consult astrologers others do not. It is said to be quite common for boys and girls, without the knowledge of their parents to meet together in some public place and there indulge in singing competitions. Thus, either the boy or girl will commence by singing a couplet to which the other must reply. The couplets are composed on the spur of the moment and each succeeding one should improve on the one before it in wit and humour. The contest goes on until neither party is able, for lack of further ideas, to continue ; but in order to win a bride a man must produce such a couplet that the girl is quite unable to reply. If the man is defeated in the

contest he runs away at once, leaving the field free for some competitor with a readier wit, or one perhaps with a less sense of modesty.

When a partner has not been obtained in a singing competition marriage then usually takes place as a result of courtship. This may commence as soon as the suitor has obtained free access to the house of the father of the girl of his choice, which is done by presenting the girl's relatives with a pig's carcass.

As Limbu marriages are often contracted without the consent of the parents they seem to take place at a somewhat later age than is the custom in Western Nepal. It is not unusual amongst the poorer people for the bride's parents to know nothing at all about the marriage of their daughter until she returns from the wedding ceremony a married woman.

It will be convenient first to consider the case when the parents have not been informed of their children's intentions. On the day fixed for the ceremony the parties meet in some convenient place attended by a few of their more intimate friends. These latter are required to bring their own victuals for the feast which precedes the ceremony. During this feast a little singing and dancing take place and the bridegroom beats a drum, to the accompaniment of which his bride usually dances. The officiating Phedangma now commences his incantations and murmurs a few words over the bridal pair who sit cross-legged on the floor holding one another's hands. The Phedangma now takes a cock and hen, cuts off their heads and allows the blood to run into a plantain leaf which is held below. From the blood thus collected he seeks for omens and explains their portent to the assembled company. The Phedangma now places a little *sālhur*, or red powder, on another leaf and the bridegroom then applies it to the girl's face from the nose and along the parting of the hair to the crown of the head. This completes the ceremony and the officiating Phedangma is then presented with a new white pagri and a few rupees. On the following morning he visits the newly-married couple and enjoins them to live happily, to which they are required to affirm: "We will do as you command".

The bride now returns to her parents who are made aware for the first time of what has happened. An intermediary calls and intercedes on behalf of the couple: he brings with him the carcass of a pig, a bottle of rum, and a silver coin; and with these he is supposed to calm the simulated anger of the girl's parents. Upon consent being given the intermediary pays the price of the bride, which varies according to the means of the bridegroom: eighty rupees seems to be a usual amount.

In cases where the consent of the parents has been previously obtained the procedure is somewhat different. Upon setting off from his parent's home to be married, the boy, who is dressed completely in white, must first make obeisance to his parents, who place a caste mark upon his forehead: this is composed of curds and rice. Before he is allowed to take his seat in the waiting *dooly* the unmarried girls of the party, each bearing a brass tray in which there is some rice and curds and a bowl filled with water, circumambulate it six times, sprinkling water from the bowls as they go. The bridegroom now makes obeisance to the *dooly* four times, after which he takes his seat in it. He must be careful not to assume a recumbent position and is expected to sit cross-legged and with his hands holding on to a handkerchief which is suspended from the top. The bridegroom is now carried in his *dooly* to some prearranged place, where the bride has previously been hidden: this place is not necessarily her home.

As soon as the bride comes out of her hiding place the bridegroom gets out of his *dooly* and she makes obeisance to him three times and places yet another caste mark upon his forehead. The bride's unmarried attendants now walk three times round the *dooly* after which she herself takes her seat in it, and accompanied by her groom, who is usually now on horseback, proceeds to the house of her future father-in-law.

Upon arrival at the house the bride enters it, passing on her way two large earthenware vessels filled with water which have previously been placed one on either side of the door. She is welcomed by her future parents-in-law who place a caste mark upon her forehead and receive her as their daughter-in-law. After this the ceremony proceeds under the orders of the officiating Phedangma and does not differ from that previously explained.

When a Limbu dies his body is sometimes kept for one whole night before being buried, and sometime it is buried at once. The body is laid out at full length and then carried to the spot chosen as a grave. The officiating Phedangma is given one rupee with which he is supposed to purchase the grave from the spirits of the place. After the body has been buried the Phedangma may either keep the money or throw it away, crying out as he does so: "This is the money with which we purchased this land."

The grave is dug deep and long and the body is laid in it lying full length with the toes pointing towards the sky, the hands upon the breast, the fingers of one hand clasping the fingers of the other. Leaves are then scattered over the body; but the very rich are said to bury their dead in a coffin in which is placed every kind of grain. Earth is piled over the body and on the top a monument of stones is erected. If the body is buried near a road the top of the grave will usually be fashioned so as to make a convenient resting place for passing travellers and a tree planted so as to give them shade. After the actual burial is over the Phedangma, mourners and friends, usually proceed to the house of the deceased, where a feast is provided for them. If the deceased was a man he will be mourned for four days; if a woman for three days only; and during this period, meat, salt, dhal, oil, and chillies may not be eaten.

On the conclusion of the period of mourning a pig is killed and another feast held which is again attended by the Phedangma, mourners, and friends. The feast concludes with the Phedangma calling out: "Go now where your forefathers and foremothers have gone before."

Nowadays many Limbus cremate their dead, or throw the bodies whole into the nearest river: this would seem to be due to the gradual spread of orthodox Hindu ideas, no less here than in other parts of Nepal.¹

LIMBU Clans and Kindreds.

ATHRĀL.

Agbbālāg	Kondāgwā	Phompe	Thalāg
Idūāce	Musāg	Pome	Tiglābe
Īglāmphou	Nugo	Sentāg	Yokaom
Kādāgā	Pākhim	Sontāg	

¹ For some further Limbu customs see "The Gurkhas" Ch. 15.

BAKKIM.

Kāgpā	Loksombā	Pokhim	Sembo
Kunjāri	Māden	Sauden	Yāgwāgo

CĀRKHOLĀ.

Bār Garhi	Lorīgden	Phātrā	Thegim
Cilikcomb	Nembāg	Sāmbā	Tūgpānphe
Idhīgo	Peghā	Sōgpānphe	Yekden
Līgden	Pheyāk	Thebo	Yōghāg

CAUBISIYA.

Aibhāi	Koyohāg	Ōgbā	Tāmbā
Cemjāg	Lādo Cemjōg	Pāpo	Thegim
Cikjocemjōg	Līgkā	Phāklecā	Tungkhōg
Hemphāyā	Mebhāk	Sodembā	Wāci
Iglāmpheu	Nombāg	Sōgpānphe	Wāyāgkhojum
Iwā	Nogo	Sōgyokp	Yōgyāg

CHEMJÖG (Pāch Thar).

Oikjo	Lādo	Māhbo
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HURPA (Phedāp),

Cōgbāg	Unphāgwā	Mādembā	Pohim
Hāgsērūg	Mākhim	Mārdin	Pōgthāk
Isubo			Wabungiyā

IJAM (Yāgrup).

Chōgsu	Kōglibu	Līgjembā	Penjolām
Hāgembā	Lāksembā	Neyūg	Phāgetāglimbā
Keya			Phenjīdāg

IMEHĀG (Cārkholā and Sikkim).

Cilikcom	Līgdem	Loksom	Loktom
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KAMBĀG (Yāgrup).

TUMBĀG.

KHAJUM (Chethar).

Bārāghaori	Chōgbāg	Kurūgbahāg	Sāgwā
Cikjocemjōg	Imusōg	Lekwā	Woyāg

KEDEMBĀ (Miewākholā).

Kedembā	Madenchōg	Punjemb	Samsoyāgā
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KHEBĀG (Yāgrup).

Keiba	Nundehāg	Silīgba	Yōgyā
Nāndehāg	Siklimbo	Tānjāmbā	

KHEWA (Chethar).

Aglābāg	Māngea	Numāden	Tigelā
Cōgbāg	Mangāp	Sīgmaden	Tunbāphe
Līgden			Māgyāk

KURŪGBĪG (Phedap).

Khājum	Pāpo	Sōg	Suhāg
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LIBĀG (Māiwā Kholā).

Koklūg	Nāidembā	Pāgbomā	Pembasōg
Lōgimbā	Nalutem	Pembā	Phemsōg
Lugumbā			

LĪGDEN (Caubisiyā).

Keiba	Palāge	Pāmphomā	Sēgwāgyāg
Marindā	Pāmbokpā	Pōthāgcerā	Subāsōg
Marīgdem	Pānkemyāg	Semhāg	Tāgbā
Nogo			

LINGKHIM (Tambar Kholā).

Mobaresōg			Subāsōg
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LOKSOM (Cārkholā).

Agbo	Loktām	Saoden	Yokpāgden
Loksombā			

MADEMBĀ (Māiwā Kholā).

Nalipu		Sāgi	Tebai
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MADEN (Māiwā Kholā).

Lōgwā		Serīg	Tāglōg
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MAGMU (Yãgrup).

Cenwãphu	Lĩgdem	Nogo	Padupãlĩg
Idĩgo	Mãhbo		Podãlũg
Kodãg			Tãmlĩg

MAHBO (Tambar Kholã).

Cemjõg	Liãnphe	Mãhbo	Sakwãden
Lejenji	Lumthoyu	Purũgbe	Yõgyãhãg
Lekhegwãlõg			

MÃHBOHÃG (Tambar Kholã).

Kãmbãg	Mãhbohãg	Potãgwã	Sõgsãgbo
Lãbhũg			

MENYAGBO (Yãgrup).

Sewã	Sõgpãnphe	Wethup	Whaduk
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MIEWAKHOLÃ.

Chõgbõg	Okhrãbo	Serĩg	Thãlũg
Imebã	Sambãgbo		

NALIBÕ (Mãiwã Kholã).

Cõgbãg	Khedim	Sãmbã	Tumpĩgphe
Hãgãm			Mãden Nãlibo

NEMBÃG (Pãcthar).

Kotak	Mapejõg	Phejõgbã	Yãgdemba
Kudãnãmbã	Nãmlãkpã	Piccowã	Yãgsatã
Kugetenãmbã	Pegwã	Sardãphe	
Lohrĩgen	Yãgsobã	Tumpãnphe	

PÃCTHAR.

Ãgbo	Lĩgden	Põgyãgu	Sõgpãnphe
Ãgtembi	Loti	Phejõg	Tãmlĩg
Bãrghã	Luwã	Phewãden	Tãmsohãg
Beghã	Mautu	Phomphe	Tumbãpo
Kerumbã	Mãkhim	Sãdemba	Tumruk
Kurũgbãg	Mãgmu	Sĩgĩãgo	Yãkpãgden
Kogeknãmbã	Ogu	Sairmãli	Yãgdemba

PĀPO (Pā̃cthar).

Agdamba	Paksermā	Sōg	Tumbāpo
Īgwābā	Phegwāden	Sāk wāden	Tumbrok
Kugetnāmbī	Serimā	Sermalī	Wegā
Laoti			

PHĀGO (Māiwā Kholā).

Aklāpā	Nālibo	Pundhāk	Thāndembā
Aglābo	Nāyōgbā	Sōgyokpā	Tumbruk
Cōgbāg	Okrābo	Sīgyembā	Wāhek
Ephēg	Phābembā	Tuklum	Wānembā
Lābyūg	Pāgdlāk	Tegotoprā	Wānem
Mahsuwā	Pāgmā	Tengubumthuprā	Yēgdentoprā
Māgden	Ponthok	Thokprā	Yokipā
Modenyāk			

PHENDUWA (Tambar Kholā).

Ajibūgiyā	Mādenbā	Sarbondhūg	Yēgdem
Agdembā	Pālūgwā	Tumpānphe	

PHEYAK (Pā̃cthar).

Cārkholo	Pāk	Tum
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PHEDĀPIYA (Phedāp).

Agbāg	Kurūgbāg	Phungenāhāg	Sōgbōphe
Bonthak	Lūgphūmā	Poniyāgu	Sōgpānphe
Chikpūg	Mādemā	Ponthak	Sukwābā
Codāsuppā	Māden	Potāgwā	Tenyūg
Cōgbāg	Misahāg	Sābenhimbā	Thegubā
Hupā	Musohāg	Sakwāden	Tumpānphe
Isubo	Nālibo	Sene	Wobungiyā
Khāpūg	Nīgleku	Sinkok	Yāgdembe
Khāwepūg	Pāgembā	Sodembā	Yāghimbā
Konwā	Phegubā	Sodūg	
Khāyapūg	Phompo	Sōgbo	

SAMBĀ (Māiwā Kholā).

Cāngbōg	Māden	Nayōgbā	Tondopā
Lekwā	Mekendīg	Phencāgwā	Tholōg
Luhimbā	Mikēgdāg	Phonyāg	Wetnibā
Lūgkimbā	Mudensōg	Serīg	

SAMBĀHĀG (Māiwā Kholā).

Hailuk	Logmā	Ponthāk	Sāwāden
Imbōg	Mālāhāg	Parāgden	Tekmādemba
Kambāg	Naikā	Potāgwā	Tumpānphe
Lekwā	Neōgmā	Sōgsāgbo	Wārupā

SANWĀ (Māiwā Kholā).

Pāksāuwā			Tūmsānwā
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SERMA (Pācthar).

Pāk			Tum
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SERĪG (Māiwā Kholā).

Aucāgbāg	Lōgwā	Nalibo	Soyokpā
Cōgbāg	Mādem	Phāgo	Sīgdābā
Hangām	Modēgbā	Phūglālā	Thukimā
Kedām	Modensōgbā	Sāmekembā	Yoksumā
Līgden			

SĪGJANGO (Phedāp).

Agbūg	Pheyāk	Sukwā	Toklēg
Kōgwā	Phudūnhāg	Tegobā	Yohimbāg
Kōg'libā	Sedembā	Teyuk	

SŌGPĀGPHE (Phedāp).

Loli	Manjiā	Phedāpiyā	Sokilumbā
Logwā	Musohāg	Sāgwārebā	Suknāwābā
Māgdem	Pāngenhāg	Sodembā	Wārakpā

SŌGYOKPA (Caubisiyā).

Lāmbēbā	Paksōg	Tumbā	Thumsōg
	Thokpebā	Thumyāgbā	Thoksubā

TAKELŨG (Chethar).

Kebok	Sailũgã	Sodembã	Tumpãgpho
Mãgmo			Tumrok

TAMBAR KHOLĀ.

Libõg	Nãbu	Potãgwã	Sõgsãgbo
Lekwãhãg	Nũgo	Phãbembã	Tãbebũg
Lĩgkhim	Pãlũgwã	Phurumbo	Tumpãgphe
Mangyũg	Parãgden	Sakwãden	
Menyãngu			

TAMLĪG (Yãgrup).

Yãgsembã

THEBE (Yãgrup).

Cebegu	Mãgthumbo	Sĩgthebã	Thupakum
İgwãrom			Tubuk

THEGIM (Pãethar).

Agthupbo	Kerũgbã	Mãksim	Petegbũgbã
Cãbeghu	Libãg	Mãksĩgbũg	Sekwãden
Hãgbuthegim	Luã	Mĩyõgbã	Thoklehãg
Hãgserumbã	Mãgmu	Nãngen	Yekten

THOGLĒN (Chethar).

Agłã	Sĩgthãpã	Tumbãpu	Tumpãnpho
Kurumpõg			

THŨGLŨG (Mãiwã Kholã).

Beghã	Cõgsu	Iddĩgo	Põgthãk
Cõgbãg			

THUKYUMA (Mãiwã Kholã).

Cõgbõg			Mãden
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THUMPAGPIE (Phedāp).

Aglābā	Nīgleku Majawā	Pōtro	Sāgrunbāg
Kecpōge	Pōgjiāge	Sōgembā	Tandem

TILĪG (Chethar).

Chethare	Kebek	Māden	Podālūg
Cōgbāg			Sīgmāden

YĀGRUP.

Koy ūg	Māgmū	Setlīg	Thukupu
Līgden	Meniyāgbo	Schlīgo	Yokpāgden
Māhbo	Nembāg	Tāmlīg	Yōgewā
Māgdumbi			

YAKTEN (Carkholā).

Moro

YONGYĀ (Yāgrup).

Kehyāg	Kyādāpā	Māden	Sōgsāgbo
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YĪGYAHĀG (Yāgrup).

Kebok	Topetlāgu	Yokpāgden	Yengatembā
Tokphelā			Yambhotā

YUNGWA (Yāgrup).

Khokyōg	Samsāg	Senchāg
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The following have not so far been identified as belonging to any particular clan. They are arranged in groups under the names of the original homes whence they are said to have come.

MĀIWĀ KHOLĀ.

Lecence	Lumbhōgwā	Teniyōg
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ATHRĀJ.

Cegdāg

PĀCTHAR.

Akdāpā	Īgpīg	Īgwādokpā	Maksīgbiŋg
Cōgwāphomā			Wahābā

PHEDAP.

Cikubũg	Lõgimbã	Senbo	Sõgmewã
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TAMBAR KHOLÁ.

Ãgcãgbo	Lekogwã	Auncõgbo	Saperwã
Kendĩg	Nãmlek	Sambãhãg	Sarbãnthũg

Y~GRUP.

Beghã	Nogohãg	Sĩgwã	Tõgomlã
ĩgwã	Peghã	Sukuwã	Yokwãbã
Kãmbãg	Sĩgo	Sukwãhãg	Yokpõgden
Lõgimbã			

CHAPTER 10.

RAIS.

It has already been noted that the Rais and Limbus have many customs in common and that inter-marriage is tending to draw them ever closer together. For these reasons much of the previous chapter applies equally to the Rais and doubtless some of the notes given here apply also to the Limbus, for it is extremely difficult, if not now impossible, to point to any particular custom and say that it is essentially Rai or Limbu, as the case may be.

Like the Limbus, the Rais do not permit marriage between relations, nor may a man marry a girl from his own or his mother's kindred. Marriage between cousins is said by some to be allowed after a lapse of three generations, but I have not come across any specific cases where this has happened.

The people of Eastern Nepal seem to be even more lax with regard to religion than the tribes in the West ; and their religious ideas, such as they are, are Lamaistic rather than Hindu.

"By religion", wrote Risley in 1891, "the Khambus are Hindus, but they have no Brahmans, and men of their own tribe, called Home, corresponding closely to the Bijuwas employed by the Tibetans, serve as priests. Their special god is the ancestral deity Parubhang, who is worshipped in the months of March and November with the sacrifice of a pig and offerings of incense and murwa bear. Him they regard as a Ghar devata, or household deity, and he is held in greater honour than the unmistakeably Hindu divinity Devi, to whom buffaloes, goats, fowls, and pigeons are occasionally sacrificed. Another of their minor gods, Sidha, is honoured with offerings of dub grass and milk. His origin is uncertain, but it seems to me possible that the name may be a survival of the stage of Buddhism through which the Khambus, like many other Nepalese castes, have probably passed."

The position has changed somewhat since Risley's time, for both Limbus and Rais do nowadays recognise, even if not very enthusiastically, the Brahman supremacy. Brahmans are nowadays often employed for such matters as selecting children's names from the horoscope, determining the auspicious date for marriage, and so on ; but they do not yet appear to be employed for any of the religious and domestic ceremonies, which are still carried out by Phedangmas, Homes, or Bijuwas, as the case may be.

"The Limbus (equally the Rais)", notes Risley, "are compassed about by a multitude of nameless evil spirits, who require peculiar management in warding off their caprices. To appease and propitiate these is the special function of the Bijuwas, a class of wandering mendicants peculiar to Sikkim and the eastern parts of Nepal. Bijuwas are wholly illiterate, and travel about the country muttering prayers and incantations, dancing, singing, prescribing for the sick, and casting out devils. They wear a purple robe and broad-brimmed hat, are regarded with great awe by the people, into whom they have instilled the convenient belief that their curses and blessings will surely be fulfilled, and that ill-luck will attend anyone who allows a Bijuwa to leave his door dissatisfied.

Anyone may become a Bijuwa who feels himself to be possessed of a *Dentā*, or spirit. The *denta* is believed to take complete charge of the man's body and to be entirely responsible for the instructions and incantations spoken by the Bijuwa, who is regarded merely as the human vehicle through which the spirit works. The Bijuwa presumably goes into a cataleptic trance, a state into which many Tibetan Lamas are said to be able to throw themselves at will, but there has been no opportunity to study this subject at first hand. It is said that on the death of a Bijuwa the *denta* transfers itself into the body of his son, if he has one.

The Rai marriage customs do not differ greatly from those of the other Nepalese tribes.

"The Khambus" notes Risley, "marry their daughters as adults, and tolerate sexual license before marriage on the understanding, rarely set at defiance, that a man shall honourably marry a girl who is pregnant by him. Men usually marry between the ages of 15 and 20, and girls between 12 and 15, but marriage is often deferred in the case of the former to 25, and of the latter to 20. The preliminary negotiations are entered upon by the bridegroom's family, who send an emissary (known as '*kaluya*') with two chugas or bamboo vessels of murwa beer, and a piece of ham to the bride's house to ask for her hand.

"If her parents agree, the bridegroom follows on an auspicious day about a fortnight later and pays the standard bride-price of Rs. 80. (The payment of bride-price seems to have been discontinued nowadays, but the boy's parents usually provide the girl with gold ornaments.) The wedding takes place at night. Its essential and binding portion is the payment of one rupee by the bridegroom as *Siambudi*, or earnest money, to the bride's father, the smearing of vermilion on the bride's forehead (*sidhur hānu* : as with all the tribes) and putting a scarf round her neck.

Divorce is permitted for adultery ; the adulteress must pay her husband the full amount that she originally cost, and he can then marry again. In actual practice the marriage bond is rarely broken among the Khambus, or among many other of the Nepalese tribes."

After the marriage ceremony has been completed the bride spends a few days at her husband's home and then returns for a year or so to her mother. During this period she may be visited by her husband, but the actual arrangements for her to come back and live permanently with her husband must be conducted with some ceremony, and are carried out by a *Kaluya* as in the case of the first asking in marriage. On this occasion the girl's parents usually provide her with clothing and such cooking pots and other household utensils as may be considered necessary for her to set up house.

"The practice of the Khambus in respect to the disposing of the dead", writes Risley, "varies greatly, and appears to depend mainly on the discretion of the Home called in to supervise the operation. Both burial and cremation are resorted to on occasions, and the mourners sometimes content themselves with simply throwing the body into the nearest river. A *śrādh* ceremony of a somewhat simple character is performed both for the benefit of the deceased in the next world, and to prevent him from coming back to trouble the living".

The Rais have no common language other than Nepali ; but they speak a large number of dialects which appear to differ greatly from place to place. All, however, being to the Eastern sub-group of complex pronominalized

languages, and are included in the Tibeto-Burman family. Brian Hodgson grouped a number of them roughly together under the heading of 'Khambu dialects', and specimens of some of them are given in Vol. 3 of the Linguistic Survey of India (page 305, *et seq.*). This multiplicity of languages has doubtless some connection with the apparently very large number of Rai kindreds as compared with other tribes; and it is likely that in the following list there is considerable duplication and error, which is however unavoidable in present circumstances.

RĀI Clans and Kindreds.

AMBOLE

Ambole	Caskule	Kern	Ripali
Baikim	Dikimcu	Lulām	Sāmbōg
Barankelce	Jero	Mukācho	Surumhāg
Bhawācha	Kāptale	Rapdesi	

AMCOKE

Barāhāg	Cettun	Hāgrim	Muksu
Būgchan	Diwārājā	Khāptuwā	Rājālim
Bunce	Dukhūg	Khuknu	Suro
Cekwā	Dukowā	Lōgli	Tāgluwā
Cepāhāg	Hāgkhim	Māgphāg	

ANTAPĀ

Dilūsa		Nemihāg
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ATHPARE

Āgtipe	Cilīg	Kīgmuchā	Manāpu
Carīgmi	Hāgpāg	Kīgtāge	Pāgdwāli
Cetlīge	Hamrā	Kīgtāugā	Ruduwā
Charā	Kīgdan	Lāggsuwā	Sikten
			Tumche

BĀIGIYE

Bāihim	Hāgochā	Mersāchā	Rināunchā
Bāigiye	Jāilūg	Nopo	Rumdali
Bonāg	Kem	Patā	Susto
Cektopā	Keriksūg	Ralichā	Tulāchā
Debuchā	Litumichā	Rīchā	Tunipo
		Bildichā	Wālindi

BĀIYŪG

Nep̄lechā

BALĀLI

Tīḡmurchā

BANTĀWA

Sesochā

Temorā

Ali

Aripāg

Bābak

Baisā

Barālmāchā

Bārālūg

Baskorā

Bīḡwāli

Bilpāli

Binuwā

Bokhim

Bonōg

Būgeio

Bulāgpā

Būtūg

Cāmlūg

Cukdōg

Darpāli

Desāmun

Dīḡmīg

Ditet

Dikupā

Dilūgpā

Dirtan

Dūgmāli

Diyem

Gāworā

Hadirāhā

Hāgchāg

Hāḡsūg

Hardiyā

Hāgkopsā

Harimanā

Kalōg

Kaṭōjeli

Kaūg

Kahō

Kemyūg

Khāmle

Kheyōgmā

Khimdin

Khimdōg

Kowā

Kunārā

Kutwār

Logun

Louān

Lugun

Kuklūg

Macāmāre

Makarchāg

Mugmā

Mutēg

Mukārō

Nacā

Nacārīg

Naksōg

Nomercāchā

Nām̄towā

Napuchā

Nāwā

Nehāg

Neugmeri

Newāg

Pākholi

Phulesar

Phulhāg

Pumār

Pūgchēhāg

Rāhdūg

Rājātāg

Rēghokā

Rincime

Rucibo

Sakam

Samewā

Sāmsūg

Sātīg

Sawāli

Sohoyōgwā

Sojāmurā

Sōgmen

Souburgā

Sukitā

Suthūgā

Taulā

Tāglukuwā

Taurūg

Tencipā

Tenkum

Tuilā

Wāipā

Wāt̄cimi

Wātimlūg

Yātūg

BHUKĪGIYE

Derpāchā

BHUTAGPA

Bokhinui

CĀMLĪG

Agburchā	Dōgdewāchā	Mehārchā	Rādolichā
Awalchā	Elūgchā	Mehrhāhtichā	Rākimāchā
Badāchā	Gwāchā	Malekuchā	Rākočhā
Barchā	Hāideūgchā	Malepūchā	Rannochā
Bhimchā	Horosuchā	Menunchā	Rasōgnāchā
Bijāhichā	Homāichā	Molochā	Ratahichā
Bikluchā	Homdemohā	Mompālanchā	Rāmtēgchā
Birājāchā	Homewāchā	Mongchā	Rimdūgchā
Boyēgchā	Hongdārāchā	Mosinchā	Ringlugchā
Boyonchā	Hopohūgchā	Mukumurachā	Rolechā
Bucinānchā	Horāchā	Nabohuichā	Rohochā
Bumāchā	Howābūgchā	Nāmnonchā	Rohkunchā
Bumakhānchā	Icārāchā	Nāmragwāchā	Sahāmiaūgchā
Busirichā	Kalēgchā	Nāpcorpāchā	Sālibirchā
Butepāchā	Khereschā	Nāpidirchā	Sarāchā
Calichā	Kheresōgchā	Ninumchā	Sakorāmchā
Candāchā	Kerupūgchā	Ninābūgchā	Saksāmāgchā
Cāmlīgchā	Kermichā	Nomānāchā	Sapsarānchā
Carichā	Khāmtelchā	Palāgmuchā	Sasarkhālichā
Ciplinchā	Kosōgchā	Pāliauchā	Saterōgchā
Cuchā	Kolāchā	Parāchā	Senāmchā
Daligchā	Koṭwāchā	Pasāgsāchā	Setomichā
Damdihōgchā	Kharāichā	Patisīgānāchā	Serālōgchā
Darbali-chā	Kuwsāgchā	Pecisāgchā	Sibdiehā
Dibōgchā	Lāpihōgchā	Pitrēgchā	Silōgchā
Dibūglechā	Likuwāchā	Pogumsochā	Sīgdāchā
Dikulāchā	Lūgbochā	Pokāsāgchā	Sōgdolechā
Dikulikchā	Lūgumāchā	Porūgchā	Soupthāgchā
Dinālichā	Māidānchā	Pulumochā	Sunmechā
Dilchā	Mairājāchā	Pumbochā	Tabrechā
Dipuchā	Marwāchā	Pungwechā	Tabrehūgchā
Dobālichā	Mālechā	Puntechā	Tamuhāchā

CĀMLĪG—*contd.*

Thũgleniechā	Tilĩgchā	Wabohochā	Watanchā
Thĩgāchā	Tiluchā	Wālemugdāchā	Yōgchēchā
Tĩguāchā	Tirĩkhechā	Walĩggirichā	Yogocarchā
			Yōgherchā

CINĀMKHOLE

Cināmkhole	Diyem	Kākuli	Koyale
Ciptũkā	Hāgcoen	Kāmĩũgka	Siptāka
			Sitũkā

CONOKĀHA

Barika	Nikrāmiye
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DEUSĀLI

Hāgkokiye	Lānācāo	Nānāchā
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DIYEM

Yeyugthem

DILPALI

Bānu	Kāgmāchā	Rāgchin	Temnāhā
Biranchā	Kāu	Rāgmāchā	Yāgmāchā
Bokim	Khēgiyōgmā	Ripābōg	Yewe
Dimāli	Māgpāhāg	Rucēbūg	Yewitchā
Homāgi	Mokrihāg	Rūgbūgchā	Yōgchen
Isārā	Mukram	Sowāli	

DŪGMALI

Carāgmule	Dehātpāg	Hōgkupsālūg	Pāgwa
Chāgchā	Dewipāg	Lūgwem	Pāuge
Cokhāg	Dūgmānchā	Nāko	Tāur
Cūgbāg	Hāgbāg	Nāmcehāg	Waipāg
Cuipāg		Nirtsirig	

DUMI

Bolām	Hodichā	Munsupā	Sādmāli
Dimāchu	Holoksā	Natsirīg	Sarāchu
Dumi	Horoaōg	Pālom	Sasurkali
Dumankumā	Karbu	Rāgkāsūr	Satmā
Hādi	Karmilā	Rāichu	Satmāchā
Hajuru	Mākpāli	Ratku	Wolukpā
Hamrāgiye	Morohōg		

HAMKIN

Centā	Kerōg	Samāsōg
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HATUWALI

Baksibir	Harjiṭār	Lāgwahāg	Sāmpukṭār
Corā	Isārā	Lēgmā	
Ḍhūgkhur	Kāmleh	Lēgnuk	Walīg
Gāurā	Kāun	Panphu	Yewāi
Hāgchin	Khokle	Sāgsūg	

HEGWA

Cābūgiye	Hēgbāg	Ilūgbāg
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HOCĀṬOL

Dawāli	Isārā	Rimāisigan	Sāimalugāg
Hocāṭol			Wāisur

JERALŪG

Dumkīchā		Sākiye
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JUBILE

Hastichā	Lāche	Lāpāchiyo	Reyāmo
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KHALĪG

Bāihīg	Belos	Culus	Dotam
Bālalīg	Celos	Ḍārāgāūle	Dumi
Barāluc	Cocimis	Deusā	Hādi
Barālūgiye	Cucimile	Dimile	Hāgkulā

KHALĪG—*contd.*

Hāgrāp	Kepcirus	Mirās	Rāchālī
Hāgsāg	Kulāli	Mulaku	Rāto
Halābi	Lāmrus	Nāimros	Runās
Halkeo	Lātos	Nirāchā	Rundo
Jintiyē	Lomārija	Nirāsā	Surātās
Jubule	Māikhāwās	Pāiti	Suritās
Jubūgiye	Māikumo	Pārāthus	Telimis
Kaku	Māinipawās	Phales	Teptali
Karanchā	Makekrā	Rājali	Teptās
Kastāwās	Marsōale	Rāpchā	Tulās
			Wāpchali

KHAPLE

Mewāhāg	Mulokrop	Patāro	Suritās
			Syāmbito

KHESĀGE

Cāiyecōgchā	Cunchā	Kukimrāg	Mukmen
Camchā	Delūgchiye	Lūgun	Tamlā
Chaurāsīs	Kōdōg	Mokme	Tāmlāchā

KHIMDŪG

Khimdūg	Lāgli	Munthowā	Rīglūgchā
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KOU

Dherun	Hūgpōg	Rāwāli	Subopho
Howādukkā	Mancupā	Ratiye	Sūgdel

KULŪG

Balakhāg	Bikhāg	Chenos	Harīgbu
Barāmis	Bikus	Dewarām	Hobermis
Barāsio	Brātus	Dismāi	Hocāto
Bārsi	Cācarlūg	Dichāli	Hodepu
Bedāsi	Caripā	Gaduhøj	Hōgela
Benesobju	Cenāg	Ghaktālu	Horīgboğ

KULŪG—*contd.*

Khālīge	Pākhēre	Sakamā	Timrōg
Kubiti	Pelmāngiye	Sāmbewā	Tomnān
Loāti	Pholise	Sāprūg	Topchā
Mantāibūg	Pidimo	Satāg	Tūgbrāg
Mopoco	Pidisai	Sisilmā	Tūgirbo
Moroko	Pilamat	Sotāgiye	Wādari
Nāciri	Pilmōge	Suritā	Walākam
Nagerābūg	Plemlos	Tāmāchūg	Walīg
Nāmlūg	Pupācos	Tamohā	Wāngdīgo
Nāmrāse	Rinhāg	Tāmirus	Yesās
Nawāpocōn	Rukupā	Tamehāg	
Pāiti	Sāji	Thetos	
		LĪKIM	
Katwerā	Marīgā	Rājbas	Sobhā
Lūgdāpā	Pakmāchā	Ripūgchā	Siscolā

LĪGMUK

Yewāi

LĪGTEP

Ciktām	Līgtep	Pulīg	Sāgwarekēg
			Swāgim
		LOHORŪG	
Alā	Dirkhim	Māgdewā	Tenā
Agabārāg	Ghosir	Mennābā	Tīgsuwā
Biksik	Hedāgnā	Newāhāg	Tīgwā
Biwāsā	Heluwā	Pāwo	Umrōg
Bogoyejā	Hōgkim	Putlōg	Walīg
Cabbā	Huspusūg	Rānpōgchā	Wārūg
Cūgkhā	Ketrā	Ransōg	Yāgkelā
Cior	Khāiāsōg	Riwāhāg	Yāgkrōg
Dekoīg	Khakorā	Sepkā	Yāgpāg
Deheron	Khimpu	Silīgā	Yāgprāg
Dekhim	Lāmsōg	Siwāhōg	Yāmdāgsōg
Desā	Lūgbā	Sōgsawā	Yāmphu
Dīgwāl	Lumben	Tēgo	Yāphole

LŮGWIN

Hãgkãbse

Ricãmiye

Tãglukhwã

Yewãi

MÃGRIHÃG

Tãgpĩgphuchã

MAHUMMA

Lerahũg

MAKPĀLI

Kerbo

MÃGLIWALI

Naika

Sambã

Tãmku

Yechõgmã

MÃGTEWA

Dekcimi

MŮGALI

Kãicũg

Nãmyek

NACĀRĪG

Bãgdele

Kurlebãchã

Rakãli

Sotõg

Hãcãrep

Pãitis

Regu

Wãtemlu

Kubitia

Parali

Rukuklã

Yemãli

NAMBŮG

Runmochã

NAWAHÃG

Bãhĩge

Dehohãg

Lakohawã

Samewã

Bĩgluwã

Kãicũge

Lendã

Sãrmuki

Cãishãg

Kalcãwã

Lemkim

Temõrã

Cãl

Kawãchã

Lumlunchewã

Tenkhã

Degãmi

Ketrã

Newã

Yãkcarne

NECĀLI

Bãig

Geraldchã

Nãmereãchã

Romdãli

Cuktoabã

Kareilchã

Nandesar

Rumbãchã

Dãp

Lutĩg

Ralechã

Socãchã

Yẽgbuchã

NUNYĀG or NUMYĀG

Leböğ

Phembāsōg

NAMLŪG

Tupe

PALŪG

Nitāghāg

PĀGLŪG

Dumi

Nākhok

Rātkurāi

Sāgpāg

PARĀLI

Atipān

Hādiceo

Nācīrīg

Nāhpāchu

PUMARHĀG

Carāja

Harirāma

Roliāhāg

Wāhbuhāg

Hājiram

Mitāhāg

Tōgmālūg

Yāgdubāg

RAKHĀLI

Bāgdel

Khālīg

Nināmechā

Rāwā

Barāli

Mukmenchā

Rakhāli

Tuksecār

Kemsur

Nātsirīg

RALECHA

Namerā

Rālechā

RAPCALI

Dobāli

Pathos

RIPĀLI

Bahin

Kolūg

Tāmrūg

RŪGDALI

Bāhīg

Duplāchā

Rūgpūg

Turkāseyā

Dilīgmāchā

Kaleili

Secochā

Wāji

Duburchā

Kuran

Tamrochā

Wāju

Dūgmāchā

Mā

Tolāchā

Yēgbuchā

RUKŨGI

Hodira

Sautihãg

Tambahãg

RUPDŨGA

Rãgeor

SÃGDRLI

Akordoli

Kãne

Mõgeopã

SÃGPÃG

Bahaluk

Hacãmãra

Namuhãgohã

Samãrĩg

Bali

Hãdikũg

Newãhãg

Samãrũg

Barãhãg

Hãmrĩg

Nũgohãgmãrã

Sãmbhewã

Bekumohã

Hãngsan

Pãglũg

Samsãgechã

Bhalmã

Hawar

Pãglũge

Sudle

Bhãlu

Hirãhãg

Phali

Takrebã

Bhũkãinã

Hodicãr

Pittrãg

Tammãgthã

Bukehewã

Huwãtimtũg

Pokreli

Tomehãg

Cãmlĩg(?)

Kartãmãchã

Puãlãg

Togre

Cãmlũg(?)

Khidlume

Pultĩge

Tornepubaramukhi

Chedãpi

Kholã

Radaksãg

Wãcelũg

Chimoni

Kitãpe

Radukũg

Wãkeirak

Damrewã

Lĩkim

Rãlũchã

Wãkali

Damrikchã

Lõgkupã

Rãnã

Wãipãhãg

Damrũg

Mãrem

Randochã

Wãnmãchã

Dikpãli

Marãalu

Rãwãduk

Wãtemnũg

Dumãgchã

Maretũg

Rãwãli

Wimãsĩg

Dumãhãg

Mũgohubãg

Rãwãgkam

Yãgkim

Dumipũg

Muluhãgchã

Rhonkhum

Yesãrã

Dumrebũg

Nãchalĩg

Rupsũgã

SÃMSÕG

Bakei

Binnã

SAWALI

Bãrãlũg

Hãgeor

Kimdũg

Sawali

Tawãrãg

SERALŪCA

Birāchā

Plomāchā

SIALJŌG

Dewasāli

Tulūgiyā

SOTĀG

Dāsūn

Kābile

Nācirīg

Paitis

Hibusis

Kubite

Naupāchā

Ributis

Habētūniye

Mupocos

Nōgpocos

Rukupāchā

Hohermi

Sobite

TAMKULI

Bārāsīge

Lāgeāwāji

Sannāg

Walāham

Keiwāchā

Māitānōg

Temārā

Yakeurōg

THULŪG

Banāri

Garipā

Kuswāl

Nārēichun

Bārāsīge

Guribajāi

Lāgnāciyo

Nepcimi

Barathe

Hādikamchā

Lannādeosālīg

Nināmbāchā

Bidisāli

Hādirip

Lāpchowā

Parāchi

Binesipce

Halāchā

Lāplāli

Peypuchā

Buneri

Hāgeciye

Limmā

Purkheli

Cāmtiric

Hāgkāis

Lophlāli

Radour

Cāptiri

Hākechun

Lucir

Raimut

Carpā

Hāgsāli

Lulmi

Repikā

Celjāg

Harlōgā

Lalmiceleche

Riāmuche

Cerdā

Harmeli

Luwāi

Rindūgre

Charipā

Hopale

Māglōg

Ripdūg

Cheskule

Hastiehā

Maipāchūg

Rumdāli

Chindā

Hoden

Moipā

Sāge

Chūgkum

Horālhu

Mokēchā

Sambewā

Damrāwā

Jetimāl

Moksumchā

Sāmēig

Dahokpā

Jilimal

Mupole

Semomuche

Demar

Jubule

Nāgi

Sialjenchu

Dhumke

Karlīg

Nāmcimichun

Sisilnā

Dhuser

Khoskā

Narsāli

Siyeljāg

THULŨG—*contd.*

Tānpili	Temluchi	Tŭggdochi	Wākĭg
Tampilchi	Tidĭg	Tummārāg	Wākri
Tahtar	Tingri	Waipōg	Wayāgcha
Tarlic	Timŭg	Wakam	Wolā
Tekālā	Tolendi	Wakmusi	

UMULE

Cunchā	Hatacho	Mokācho	Tamlā
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WĀIPĀG

Watchāni

WALĪG

Adalŭg	Camchāp	Krāwāhāg	Siwāhāg
Busārā	Isārā	Lohoron	

YAMDŭG

Bālāilāha	Laphewā	Nukcilŭg	Rāgchāwa
Lākoowā	Lendā	Pokhreli	Tasekpar
			Yokcārāni

YĀKKA

Agburā	Hāghāg	Kokluwā	Lombā
Andrŭgā	Hāghōgbā	Kokwāli	Lummā
Barlāli	Hankim	Kōngorēg	Mādirāi
Cahāre	Hēgmā	Kotwārā	Madehāg
Cārkhole	Hōgden	Kumchā	Madiān
Ciktāg	Hŭghŭgbā	Kumbi	Makarā
Cokpalĭg	Hŭgchā	Kyacŭg	Makropā
Cowāndhan	Ilōg	Kyākim	Māren
Cukim	Ilŭgbāg	Kyōgā	Mewāhāg
Chyāls	Kakim	Labŭg	Nomek
Deksen	Kāmyēhāg	Landicāg	Okṭobhān
Dewān	Kānyāg	Lĭgkā	Pāglŭg
Dion	Khakātiyekuye	Lĭgten	Pāgphu
Dumāhāg	Koiyŭgwā	Limbukim	Phembā

YĀKKĀ—*contd.*

Pulŭg	Somyăg	Tombă	Yăphole
Putlăg	Sowăren	Towlup	Yăyembă
Rudo	Sukhim	Tulum	Yeyokhăg
Samikêg	Tămăphuke	Tumpahră	Yoyêghăg
Solôg	Tămlîg	Yakehăg	Yulŭgbăg
Somme	Ŧikăsolôg	Yăngkembhu	Yungwăi

YANTAMBA

Tăgluwă

The following claim to be Rais but have not yet been classified either as Clans (Swang) or Kindreds (Păchă) :—

Agăli	Cintăge	Imole	Lulăg
Atăbre	Cokăg	Jirŭg	Măikăm
Babaŭchă	Dămlîg	Jitali	Malekumchă
Bacană	Dhirul	Jubîgen	Mălepŭg
Băghăhăg	Diām	Jubuliă	Maniyă
Bakŭgă	Dikpauăgle	Kăhăg	Manjiăo
*Bamleăgiye	Dilăgchă	Karăg	Mewăhăg
Bărlös	Dimăchă	Kăsi	Mehrîg
Bonom	Dingma	Kêgyŭg	Mognă
Bachamă	Dekhim	Kesăge	Moksumchă
Boăkelo	Dorpăli	Kheresanchă	Manoppă
Bôtharmă	Garjă	Khewă	Năbucor
Bucană	Girŭg	Khimole	Nădŭg
Bŭgnăm	Hăgkăg	Khowăli	Nămbochă
Căgchă	Hăgkulă	Kumbiyăkksă	Nardauchă
Cămrăsi	Hăidibuthă	Kuoptôg	Necăli
Caurăchă	Hedăgnă	Kurdăchă	Nikum
Cătpăhăg	Homodimchă	Lăkăwă	Nenămbaŭchă
Caurăsi	Homelŭg	Lămsôg	Nomăbăg
Cibăg	Horôg	Landă	Padarêchă
Cilŭgiă	Hospuchă	Limruki	Păgwi
Cinămak	Icŭgmewă	Logabăg	Palŭgrătku

Pāmgipha	Sāiyo	Sukim	Tuyā
Phurkeli	Sakurmi	Sungdele	Ũgkām̃bā
Pilmũg	Sāmsōg	Suptunũg	Ũgburā
Plembochā	Sangsoi	Tāgahāg	Ulumhāg
Potāgā	Salāche	Tāgbuā	Utepāchā
Palũghāg	Sālmāli	Tāmriḡ	Waidenhāg
Rāgrisā	Saplāti	Tārākuk	Wālākā
Regulaunchā	Sopēg	Thāmi	Wasāgre
Rocinagachā	Siyāl̃jōg	Tūgmāl̃ḡ	Yāmpu
Rokhũg	Sotangiyā	Tuilā	Yewokhāg
Sablatēg	Soptānkha	Turcān	Yōgear
			Yankorũg

CHAPTER 11.

SUNWĀRS¹.

The Sunwārs are, like the Magars and Gurungs, a cultivating tribe. According to Sir Herbert Risley they claim to have come originally from Simulgarh, near Bara Chatra in Western Nepal. On their wandering East they came to Chaplu on the Likhu Khola River and took possession of it. Of the Sunwārs examined none has been able to give any story of an early migration from the West of Nepal, and it is not known upon what evidence Risley advances this theory. At the present day they seem to be a highly localized tribe for they are only found in any numbers on both banks of the Likhu Khola in Eastern Nepal. At the time of the last census a certain number, however, were found to be living in the Darjeeling district.

In physical appearance Sunwārs are hardly distinguishable from Magars and Gurungs. Risley, writing in 1891, noted that the three tribes intermarried: but whatever may formerly have been the case it is certainly not so now and Sunwārs marry only amongst themselves. They are only enlisted at present in very small numbers but the best of them are very desirable and worth taking trouble over to obtain. It would seem unlikely that they could ever be enlisted in large numbers as the tribe is apparently a small one.

The Sunwārs are said originally to have been divided into three clans, the descendants of three brothers, Jetha, Maila, and Kancha. The Jetha clan having crossed the Sun Kosi, proceed North until they reached the Jiri and Siri rivers, where they settled down. From the names of the Jiri and Siri Kholas are derived the Jiriel and Siriel kindreds. The descendants of the Jetha clan are divided into ten kindreds and are known collectively as Das Thare, or "Ten-kindred" Sunwārs. They are said to be followers of the Lamaistic Buddhism of Tibet, but it has not been possible to check this as the Das Thare are not enlisted. They are said to be distinctly in the minority as compared with the Bāra Thare.

The descendants of Maila remained in the country about the Sun Kosi river, but mostly on its Eastern bank. This section of the tribe was converted by Brahmans to Hinduism, but its members were not allowed to adopt the sacred thread. Collectively they are known as the Bāra Thare, or "Twelve-kindred" Sunwārs, and it is from this clan only that recruits for the British service are at present obtained.

The Kancha branch of the tribe is said to have set off to the South-east and there to have assimilated themselves with the Rais to such an extent that there is no longer any difference between them.

The Das Thare and Bāra Thare cannot intermarry. Marriages between cousins are not permitted, but a Sunwār may marry any girl who is not a relation provided she does not belong to his own kindred. Marriage may take place at any time after the age of five, the actual time being determined from the horoscope by a Brahman. Sunwār customs conform very closely to those of the Magars, and they likewise employ only Brahmans for the

¹. It seems hardly necessary to point out that the Sunwār should not be confused with the menial caste of Sunār or goldsmith, with whom they have not the slightest connection.

performance of their various ceremonies. Unlike the Magars, however, they do not refrain from eating buffalo flesh, probably as a result of their close proximity to the Rais and Limbus.

Three days after the birth of a Sunwār the ceremony of Nuwaran takes place. At this time the Brahman gives the child a name which he has previously selected from the horoscope. A few months later the Bhat Khuwai is held; this does not differ from the ceremony described in Chapter 4 and need not, therefore, be repeated here.

Upon the death of a near relation eyebrows, hair, and moustache are shaved: a hat may not be worn, and the head should be covered only with a white cloth. Shoes may not be worn and only one thickness of clothing is permitted: this should if possible be white in colour. The period of mourning lasts for ten days in the case of parents, wife, and married brothers; and for five days in the case of unmarried brothers and sisters. Married sisters are mourned only by their husband's family and never by their own parents, brothers, or sisters.

Bodies are burnt on the banks of the nearest river; but in cases where it is definitely known that the deceased died from the results of an infectious disease, or from some protracted illness, the corpse is buried. Special burial places are not set apart.

Other Sunwār customs do not differ from the general customs described in Chapter 4.

The Sunwār language is said to be spoken by the whole tribe and not to differ to any extent from place to place. It is to be distinguished from the complex pronominalized languages spoken by the Rais and Limbus and belongs to the same group of the Tibeto-Burman family as do Magar and Gurung, a fact which certainly lends some colour to the story of migration from the West¹.

Owing to the very small number of Sunwārs available for examination it is probable that the following list of clans and kindreds is not complete. Mistakes also have doubtless occurred in some of the names as many of the kindreds were not known by more than one informant.

SUNWĀR CLANS AND KINDREDS.

DAS THARE.

Jiriyel	Pahāriyā	Suinu	Thānu
Krelu	Rupātānte	Sunāme	Wāgdi
Mohirā	Sethā	Surel	Yātām

BĀRA THARE.

BUJICACHA.

Aohande	Ciābā	Jethāburāphile	Makephite
Bujuwār	Goruphile	Jujukhā	Nahāsojphite

¹. For specimens of Sunwār and an outline of its grammar see *Linguistic Survey of India*, Vol. 3, Part 1, page 198, *et seq.*

SUNWĀR CLANS AND KINDREDS—*contd.*

JENTI.

Cic	Maḥaphilic	Pritichā	Taukano
Jobo	Māolichā	Rupā	Turāsuo
Karmachā	Nāwāchā	Sawāchā	Twinteschā
Lāwā	Polo		Wācpoli

LINCHOCHA OR LILAM.

Bāibūge			Tinbūge
YATA.			
Bakāli	Garsi	Imā	Pācebāki
Bamnā	Grāmsiṅg	Khūsā	Pakāli
Citowli	Homāli	Nāmārec	Piwākālite
			Surkeli

The following also claim to be Bāra Thare Sunwārs but are at present unclassified.

Agwāihi	Halāwāchā	Lūgkuchā	Sibol
Bāgālekiyebā	Hamāli	Mārāpāchi	Socul
Bamnāyātā	Howāli	Molichā	Suigchā
Barārāhāli	Jaspuchā	Nahāsi	Suitichā
Barāmchā	Jespuchā	Nāmtelic	Surgeli
Bigiyā	Jitichā	Naochā	Susichā
Boasuchā	Karmāch	Noplichā	Suyuculūg
Brāhmilichā	Kānichā	Pārgāchā	Tāgkerchā
Brāmlochā	Kātil	Pārgāli	Tāpāj
Bujichā	Kaiba	Phātic	Taruo
Cāiba	Kajowār	Phēwālichā	Thoplechā
Cārthare	Kintichā	Pirthiwāl	Tholocbā
Chāpātichā	Katilie	Prāgāchā	Thripichā
Chūgpaṭṭi	Kiuduchā	Prāpchā	Thumuchā
Cogpaṭṭi	Kormochā	Pritichā	Tokuchā
Cuichā	Kyāh	Rārā	Tūgkuchā
Cuitichā	Kyahbochā	Rārācabā	Tūgruc
Darkhāli	Kyōgpotichā	Rāwāchā	Turgruc
Dasuchā	Lāopāli	Risic	Tusuchā
Debāchā	Lakāc	Rudichā	Wārgpuli
Digerchā	Lakacāwā	Rupāchā	Yāktāchā
Dinechā	Lāspāchā	Sabrāchā	Yeti
Durbichā	Lickichā	Sāhprāli	
Ganāwāchā	Lōgku	Sāikule	
Garāchā	Loke	Sāipuliye	
Gutichā		Sanprāchā	

CHAPTER 12.

TĀMANGS, LĀMĀS OR MURMIS.¹

The Tāmangs are said to have the following tradition regarding their origin :—

Once upon a time three brothers, Brahma, Vishnu and Mahesur, went out shooting. All day long they wandered about the jungle, but saw no deer or game of any kind until they suddenly came across a cow bison. Vishnu killed the bison with an arrow; and all three brothers being tired and hungry they straightaway started to prepare the carcass. Having skinned the animal and taken out the bowels, Mahesur, being the youngest, was sent to wash them in a stream which ran close by. Whilst he was away doing this Brahma and Vishnu cooked some of the meat and divided it into three portions, one for each of the brothers.

When the meat was ready Brahma said to Vishnu; "Oh brother, this is cow's flesh and we cannot therefore partake of it"; and thinking upon the matter the two brothers hid their share of the flesh.

Mahesur now returned and was told by his brothers that they had already eaten their share, and they bade him partake of his own meal. When he had finished Brahma and Vishnu showed the meat which they had concealed and abused him for having eaten cow's flesh. Mahesur became much enraged at this and struck his brothers with the intestines, some of which clung round the shoulders of Brahma and Vishnu, which accounts for the wearing of the sacred thread.

Having eaten cow's meat Mahesur was socially degraded; and hence the Murmis, who are said at one time to have been eaters of cow's flesh, are his followers. Mahesur intercedes with God on behalf of the Murmis and is therefore their chief deity.

Tāmangs, Lāmās, or Murmis are grouped into two great divisions known respectively as *Bāra Tāmanq* and *Athāra Jāt*. The Bāra Tāmanq are pure Lāmās and claim descent direct from Mahesur. They are considered somewhat superior socially to the Athāra Jāt with whom, with the one exception of the Narba clan, they do not intermarry.

The Tāmangs, or Lāmās, claim to be amongst the earliest settlers in Nepal:

"The physical characteristics", notes Risely, "and the fact that their exogamous divisions bears Tibetan names, seem to lend support to the opinion that they are descended from a Tibetan stock, modified more or less by intermixture with Nepalese."

The home of the tribe is said to be the Nepal Valley and its vicinity, but nowadays they are found in considerable numbers all over Eastern Nepal, and large colonies exist in Darjeeling and Sikkim.

¹ There is a story well-known in Nepal to the effect that in the distant past a party of strange men arrived at Kathmandu. Upon being asked who they were they replied Tā-mang. In Tibetan the word *ta* means pony, and *ming* means many, so that the name Tāmang may be said to mean 'many ponies'. It is on account of this story that the Tāmangs are jestingly referred to as horse dealers, although they are not, so far as I am aware, particularly engaged in this trade.

Perhaps the most interesting fact concerning the Tāmang is their great similarity to the Gurungs. Their language¹ differs very little from Gurung, which as has already been noted, is more closely connected with Tibetan than any other Himalayan dialect. In addition to this linguistic affinity, however, the Lāmas also perform the Arghun², the characteristics Gurung death ceremony, a rite which is moreover, carried out by the Bhotiyas living in the highest inhabited parts of Nepal and which is undoubtedly of Tibetan origin. It is perhaps unwise in the present state of our knowledge to indulge in speculation concerning the origin of the various Nepalese tribes. The available evidence, however, does seem to point to the fact that the Gurungs are intimately connected with the Tāmang, and that both tribes are comparatively late immigrants.

Tāmangs are nowadays only occasionally enlisted and only by the Eastern Regiments: but there is no doubt that the tribe is capable of producing many fine recruits. Owing possibly to the fact that the Tāmangs have mixed much with other tribes in the past many of them are of a somewhat coarse and ill-bred appearance: but if proper care is taken in their selection recruits can be obtained which compare favourably with the best Rais and Limbus.

The following list of Tāmang clans and kindreds is undoubtedly incomplete and probably contains many inaccuracies: but owing to the fact that the tribe is no longer enlisted in any numbers it has neither been possible to bring it up to date, nor to check it in detail.

TĀMANG Clans and Kindreds.

ATHĀRAJĀT.

Gothar

Narbā

Sāngri

BĀRA TĀMANG.

Baju	Giabā	Lāmāgonju	Sharbakhor
Bal	Gole	Lāmākhōr	Siāndin
Baltong	Gomden	Lo	Singar
Blan	Gongbā	Lopchan	Singdan
Bomjan	Grandan	Lungbā	Songden
Chapenkor	Hopthen	Mānumbā	Siangbo
Chumi	Jimbā	Mekchan	Suktal
Dāon	Jongan	Mektang	Tonwairā
Dongbā	Juni	Neki	Toisien
Dūmjau	Khanikor	Nesur	Thing
Glan	Khiungbā	Pakrim	Thokar
Gāmden	Kitung	Palchoke	Titung
Ghising	Kulden	Rumbā	Tunbah
			Waivā
			Yonjan

The following Bāra Tāmang Clans (Kipāt) are the only ones so far identified :—

BAL KIPAT.

Themal

BHOMJAN KIPAT.

Hebung

Kaukol

Nāmlang

GHISING KIPAT.

Andrabung

Karju

Modi

Phetali

Bhisil

Mirgie

Nahjā

Talju

MOKTANG KIPAT.

Barkhāni

Kāman

Phasku

Rite

Bhojā

Mārgā

Popti

Thapkan

Jegun

Mārkhāni

Raigā

PALCHOKA KIPAT.

Siangbo.

YONJAN KIPAT.

Dāhding

Dāwu

Pulbung

Risāngu

CHAPTER 13.

TRIBES NOT ORDINARILY ENLISTED : LINE BOYS, AND MENIALS.

Newārs.

The Newārs are supposed to be the original inhabitants of the Nepal Valley but some authorities seek to trace an affinity with the Nairs of Southern India, members of which tribe are said to have formed part of Nanya Deva's army which invaded Nepal in the ninth century. Whatever their early history, or the country of their origin, it is quite certain that the present tribe of Newārs is a mixed one derived from both Indian and Tibetan sources. Their physical appearance, however, as also their language¹, which is another of the Tibeto-Burman group, would seem to place the country of their origin to the North of the Himalaya rather than to the South. Their methods of cultivation, weaving and spinning, on the other hand, are similar to those prevailing in adjacent India, but it should be remembered that the actual Valley of Nepal has not been cut off from India in the same way as has the rest of the country, for since the dawn of history we read of communication between the Nepal Valley and the various kings whose capitals lay in Behar.

The Newārs form the bulk of the population of the Nepal Valley, but they are found in small numbers, usually as traders, all over the country. They are entirely responsible for such art metal work, sculpture, architecture, painting, and literature as the country possesses, and even at the present day many of them are highly skilled craftsmen. They do not, however, seem able any longer to construct those beautiful and highly-stylized buildings, with their wealth of wood carving, of which there are fortunately still many fine examples still existing in the Valley.

Perhaps the most striking characteristic of the Newārs at the present time is their curious mixture of Hindu and Buddhist religious ideas, always tending, however, towards the gradual but inevitable elimination of the latter.

"A corrupt form of Buddhism²," notes Sir Charles Eliot, "still exists in Nepal. This country when first heard of was in the hands of the Nevārs (*sic*) who have preserved some traditions of a migration from the north and are akin to the Tibetans in race and language, though like many non-Aryan tribes they have endeavoured to invent for themselves a Hindu pedigree. Buddhism was introduced under Asoka. As Indian influence was strong and communication with Tirhut and Bengal easy, it is probable that Buddhism in Nepal reflected the phases which it underwent in Bengal. A Nepalese inscription of the seventh century gives a list of shrines of which seven are Sivaite, six Buddhist and four Vishnuite. After that date it was more successful in maintaining itself, for it did not suffer from the Mohammedan attacks and was less exposed to the assimilative influence of Brahmanism. That influence, however, though operating in a foreign country and on people not bred among Brahmanic traditions, was nevertheless strong. In 1324 the king of Tirhut, being expelled thence by Mohammedans, seized the throne of

¹ See Linguistic Survey of India, Vol. 3, Part I, page 214, *et seq.*

² "Hinduism and Buddhism," Vol. 2, Ch. 24.

Nepal and brought with him many learned Brahmins. His dynasty was not permanent but later in the fourteenth century a subsequent ruler, Jayasthiti, organised society and religion in consultation with the Brahmin immigrants. The followers of the two religions were arranged in parallel divisions, a group of Buddhists classified according to occupations corresponding to each Hindu caste, and appropriate rules and ceremonies were prescribed for the different sections. The code then established is still in force in essentials and Nepal, being intellectually the pupil of India, has continued to receive such new ideas as appeared in the plains of Bengal. When these ascended to the mountain valleys they were adopted, with free modification of old and new material alike, by both Buddhists and Hindus, but as both sects were geographically isolated, each tended to resemble the other more than either resembled normal Buddhism or Hinduism."

This parallel organization still exists, the followers of Buddha being known as Buddha *mārga*, those of Siva, Siva *mārga*. The organization of the latter is similar to that of the orthodox Hindus of the plains of India, and, as with them, the highest caste is the Brahmin. Their ceremonies are performed by Brahmins, and no man of this caste should accordingly be enlisted. According to tradition the Newār Brahmins were immigrants from Kanya Kubja, or Kanouj. Corresponding in rank to the warrior class is a caste known as Srest, and from this clan many good soldiers have been obtained in the past.

The Buddha *mārgas* are divided into three grades of which the highest is the *Bandya*, or *Bara*. These are said to be the descendants of Buddhist monks who broke their vows of celibacy. They still live chiefly in Vihars, or monasteries, in the cities of the Valley. They are now-a-days allowed to marry and their wives and children usually reside with them. Some of the Baras are priests, but many also follow secular occupations such as copper-smith, stone worker, and maker of cooking utensils; while their hereditary calling as workers in gold and silver leads to such employment as coiners in the Nepal Government Mint.

The second group of the Buddha *mārga* is that of the Uda. These are traders and merchants, and as such are found all over the country. The third group is the most comprehensive for it includes all those not classed in the other two. In it is the large class known as Jyapo, or cultivators, as well as the various Newār clans who are employed in domestic service.

Every Newār girl, while still a child, is married to a Bel fruit, which, after the ceremony, is thrown into some sacred river. When she reaches the age of puberty a husband is selected for her. Marriage, however, amongst the Newārs is said not to be so binding as amongst other Gurkhas, and adultery is but lightly punished. Widows are allowed to re-marry, as a Newāri is held never to be a widow, the Bel fruit to which she was originally married being presumed to be always in existence.¹

Newārs are not now-a-days enlisted, but quite a number served during the war, being allowed to complete their service. There is little doubt, however, that they are still occasionally enrolled, usually calling themselves Magars for the purpose. In abnormal times they might provide some useful recruits as they are extremely intelligent, but it seems unlikely that they would ever enlist in large numbers.

¹ For a description of Newār customs see "The Gurkhas", Ch. 12; and for pictures of Newār architecture "Nepal", Vol. I, Ch. 10.

Dotiāls and Thārus.

The Dotiāls appear to exist in large numbers in the extreme West of Nepal and in the adjacent British District of Kumaon. They are capable of carrying very heavy loads, and for the most part seem to earn their living in this way, being employed along the various trade routes. They are not a real Nepalese tribe and should on no account ever be enlisted as fighting men. Many of them are also employed as elephant mahouts and as dak runner. They might in an emergency, however, prove useful should it at any time be wished to raise a corps of load-carriers.

The Thārus are a tribe who inhabit the Nepal Terai. Long residence in this part of the world seems to have given the Thārus almost complete immunity from the deadly form of malaria prevalent in the Terai. They follow the calling of agriculturist, of potters, ferrymen, and of fishermen. They are of Mongolian appearance, but their physique is for the most part poor although they are capable of undergoing very considerable exertion and fatigue. They would seem really to be a menial tribe and should on no account be enlisted.

Sherpas.

The Tibetan word *sher* means East: and Sherpa accordingly means "an easterner". The word is commonly used to denote the Bhotiyas of North-eastern Nepal, but the real stronghold of these people is Solu Khumbu, near the Tibeto-Nepalese frontier. Some four thousands of them are usually living in Darjeeling where, leaving their homes for a few years, they work as load carriers and ricksha coolies. The corps of special porters used on all the Mount Everest Expeditions were recruited almost entirely from the Sherpa tribe, and they have proved their worth on every important Himalayan expedition since. Their physique is magnificent and they cannot be equalled for carrying loads at high altitudes. They are somewhat truculent and are addicted to drink and gambling. With a firm hand over them, however, they are not difficult to manage, and if enlisted young should turn out first class fighting men. On account of their fine physique they might be particularly useful for service with mountain batteries. Sherpas are not normally enlisted, but a certain number do serve from time to time, calling themselves Lama for the purpose of enrolment. If at any time recruiting is opened to these people care should be taken to distinguish between the real Nepalese Sherpa and the man whose ancestors have been settled in the Darjeeling District for generations, and only the former should be accepted. Sherpas speak both Nepali and their own tribal language, which is a dialect of the Tibetan spoken in Sikkim.¹ They are followers of the Lamaism of adjacent Tibet, but they do not take their religion very seriously. They have no prejudices about their food and will eat anything that offers.

Line Boys.

The progeny of Gurkha soldiers who are born and brought up in the regiment are called line boys. Properly speaking the use of the term should be so confined, but it is now-a-days loosely used to denote any Gurkha who has been born and brought up in British India. The question of the enlistment

¹ See Linguistic Survey of India, Vol. 3, Part I, page 113, *et seq.*

of line boys is largely a matter for decision by individual commanding officers; but most regiments take a few from time to time, usually as clerks, bandsmen, or signallers.

The claims of line boys to be provided for in the service certainly need consideration, as in the past Government has always encouraged the establishment of Gurkha colonies in the neighbourhood of the various Cantonments. In the first generation their physique does not deteriorate much, and they almost invariably grow up to be extremely intelligent, owing to the opportunities, denied to the real Gurkha, they have had in the way of education. At the same time they are often men of loose habits, and are not dependable, the chief characteristics of the Gurkha being almost entirely missing from their characters. During the Great War many of them rose to commissioned rank; for in regiments deprived of their regular officers they perhaps seemed the obvious men to promote. The occasional exceptional line boy will always rise to officer's rank, even at the present day, but there is no doubt that the real Gurkha despises them and does not care to serve under them, and their promotions should be most carefully regulated.

Up to 1914 the question of Gurkha settlements in British India was never a very large one. Since the war, however, the situation has altered considerably, and at the present time there are said to be thirty thousand Gurkhas living in Calcutta alone. The majority of these are believed to be discharged or pensioned soldiers, though few of them would appear to have served for more than a year or two. Many of them are married men and have their families living with them; and the prospect of large numbers of Gurkha children being brought up in most unsatisfactory conditions in India is not a pleasing one, for there is no doubt whatever that the Gurkha deteriorates very rapidly when he comes into close contact with the worst type of Indian such as frequents the Calcutta bazaars. In some parts Gurkhas have married much with the local inhabitants: in the Almora District of Kumaon, for instance, marriage with the local women has been customary for some generations, with the result that at the present day many of these people, whilst correctly styling themselves as Gurkhas, should be more properly known as Kumaonis, for there is now very little Gurkha blood in their veins.

It is now the established policy of both the Nepal Government and the Government of India to encourage Gurkha soldiers to return to their own country upon pension or retirement. The matter is largely an economic one but the Nepal Government is taking steps to provide land for those families who have no property of their own. It is hoped that the numbers of Gurkha settlers in British India will gradually decrease as soon as it becomes an economic possibility for them to return to their own country.¹

Menial Tribes.

No man of any of the Menial Tribes should on any account ever be enlisted as a fighting soldier, their enrolment being confined solely to the few men required in every regiment on account of their professional attainments as leather workers, blacksmiths, and so on. They should be given separate quarters and arrangements made for their feeding, as men of the fighting classes cannot eat in company with them. As far as possible they

¹ See Appendix 2 for figures of Gurkhas domiciled in British India.

should be kept entirely away from all military duties and employed only in their professional capacity.

Agri	Miners
Bhār	Musicians : Prostitute their women
Chamarkhala	Scavengers
Chepang	Boatmen
Chunāra	Carpenters
Damāi	Musicians and tailors
Drāi	Pottery sellers
Gāin	Bards
Kāmi or Lohār	Blacksmiths
Kasāi (Newār)	Butchers
Kunhāl	Potters
Mānji	Boatmen
Pipā	Khalasis
Pore	Sweepers
Sārkhī	Leather workers
Sunār	Jewellers and goldsmiths

The Damāis, Lohars, and Sarkis of Central Nepal are said to be immeasurably finer men in every way than those of Eastern Nepal.

PART 2.

GURKHA RECRUITING.

CHAPTER 14.

PART I.

*Introductory and historical.**The Western Depôt from its formation to the present day.*

Prior to 1886 there was no centralized system of recruiting for Gurkhas. Regiments made their own arrangements for obtaining their requirements, recruiting parties being sent out by Battalions, and the recruits thus obtained were brought into Regimental Headquarters.

This system was common throughout the Indian Army. In 1886, however, when second Battalions were raised for the first five Gurkha Regiments, sanction was accorded for the establishment of a Gurkha Recruiting Depôt at Gorakhpur. It is interesting to note that this Depôt was the first of its kind to be established in India; and it was its success which eventually led to similar organizations being formed for the recruitment of other classes of the Indian Army.

Before 1885 no arrangement with regard to recruiting appears to have been made with the Nepalese Government and recruiters were obliged to smuggle their recruits across the border as best they could. After the accession to power of Maharaja Sir Bir Shamsheer, however, and the appointment of his brother General Chandra Shamsheer as Commander-in-Chief, relations with Nepal took a much happier turn, and since this time every assistance has been readily given by the Nepalese Government in obtaining recruits for the British service.

Owing to its favourable geographical position Gorakhpur has always been the base from which recruiting parties have worked in order to cover the Western Area, *i.e.*, all the country to the West of the actual Nepal Valley. Until 1887 the Depôt occupied the old artillery bazaar during the cold weather months; and it was in that year that Captain Chenevix Trench, the D. R. O. at the time, was given permission to demolish this bazaar and build hutments with the debris. These hutments were occupied from 1887 by the recruiting parties of the 1st, 2nd, 3rd, 4th, 5th, 42nd, 43rd and 44th Gurkha Rifles, and in 1894 a Dharamsala for pensioners was erected close to the Depôt lines.

The lines, situated as they were so close to the Gorakhpur Bazaar, were most unsuitable from the point of view of health. They were, moreover, by now quite inadequate to house the increased number of recruits required owing to the formation of more battalions; and during the recruiting season of 1895-96 the Medical Officer-in-charge reported most unfavourably on the site.

There were many difficulties in connection with finding a more suitable location for the Depôt, and nothing definite appears to have been done until an outbreak of plague in 1903 forced the authorities to move the Depôt to Pharendra, where work was carried on until 1906.

In 1907 the question of the site of the Depôt was finally settled: the old artillery lines were handed over to the Police and a site of fifteen acres was obtained at Kuraghat, distant some 2½ miles from Gorakhpur. Owing to

lack of sufficient water supply, wells had to be sunk, and a hospital and godowns were built; and it was not until 1910 that the Depôt encamped on its new site. In the interim between 1906 and 1910 the camp was situated on the side of the Gorakhpur main road near the banks of the Ramgarh Tal.

It soon became apparent that the distance of the new site from Gorakhpur was a distinct inconvenience, and the Bengal and North-Western Railway accordingly agreed to open a flag station at Kuraghat. It was at this time that the old Dharmsala in Gorakhpur was handed over to the railway authorities, in return for which they constructed a similar building close to the new station at Kuraghat.

From this time onwards the Depôt was firmly established and it only remains to record the improvements which have been gradually effected to bring the offices and lines to the state in which they are to-day.

During the Great War recruiting was carried on throughout the year, and it was probably on this account that a Mess House and two clerks' quarters were built in 1917 to be followed in 1919 by the construction of a bungalow for the Recruiting Officer.

As it had been decided by all units of the Gurkha Brigade that their memorial to perpetuate the memory of those who gave their lives in the Great War should take the form of a statue in the Depôt grounds, and a Dharmsala for the use of pensioners, work on the latter was commenced and finally completed in 1927. Those who are fortunate enough to visit Kuraghat during the influx of pensioners in January will realise what a happy choice was made. The Dharmsala took the form of accommodation for forty-nine retired Gurkha Officers.

In January 1928 the beautiful memorial statue, the work of Mr. Richard R. Goulden, was unveiled by the then Commander-in-Chief, Field Marshal Sir William Birdwood. Representatives from all who enlist Gurkhas were present and it is believed that the occasion was unique in that members of every battalion met and paraded together as one.

In 1928 the extension of the Headquarter offices was carried out, and in 1929 sanction for the building of lines, Gurkha Officer's quarters, additional unit offices, and accommodation for the clerical staff was finally accorded. In addition to this, accommodation for a further 1,200 pensioners was provided. All this work was finally completed in 1932.

Those who have worked under the old conditions can alone realise what these improvements mean; the Depôt duty parties, recruits, and pensioners are now comfortably housed, and the office staff are enabled to carry on their strenuous labours under conditions which assist efficiency.

The Eastern Depôt from its formation to the present day.

Prior to 1890 the Police battalions of Assam and Burma recruited in Eastern Nepal, with Darjeeling as a base; and although there is nothing definite on record it appears that it was in this year that the Recruiting Officer for Gurkhas established an office there. This supposition is borne out by the fact that it was in 1890 that the 1st Burma Rifles (now the 1/10th Gurkha Rifles) was raised and its composition made up of Gurkhas from Eastern Nepal. It may be noted here that it is definitely on record that in 1893 recruiting for the Burma and Assam Police was placed under the Recruiting Officer for Gurkhas.

The Darjeeling Depôt was first situated in the bazaar and consisted of a small room in the Kacheri which was lent by the Deputy Commissioner for an hour or two each morning. There appears to have been no clerical staff or system of accounts: recruits and recruiters were lodged anywhere where accommodation could be found in the bazaar.

In 1901 the British Mountain Battery lines in Ghum, some four miles from Darjeeling, were vacated, and in 1902 certain of the buildings were taken over and utilized to accommodate the Depôt, where it has remained to the present day.

In conjunction with the improvements carried out at the Western Depôt the lines in Ghum were considerably altered and repaired in 1930 and accommodation for Gurkha officers, married families, and the clerical staff was provided:

The Eastern Nepal portion of the Gurkha Brigade War Memorial is situated at Ghum, and as at Gorakhpur takes the form of a Dharmasala for the accommodation of pensioners who visit the Depôt from time to time.

Owing to the increased exploitation of Eastern Nepal as a recruiting ground for the army it was found necessary to tap those districts farther to the West, in Tehsils Nos. 2, 3, and 4, East. For this reason it was decided to move the Depôt from Ghum for the winter months to some place on the Nepal frontier from which these areas could conveniently be worked. From 1891 to 1909 the Depôt occupied a site at Purneah, and a barrack to accommodate some 60 men was built there in 1892. It became apparent that Purneah was not sufficiently far to the West and that the work carried out there could be done as efficiently at Ghum. In 1909 the Depôt was established in Sakri, where it was accommodated in tents near the Railway station, on the Darbhanga Road. The choice of this site was in many ways a happy one: the new country opened up produced an excellent type of recruit, and a footing was obtained in the Sunwâr country. It is interesting to note that 57 Sunwârs of a good type were obtained during the seasons of 1909 and 1910.

In spite of its obvious advantages Sakri proved to be in many ways unsuitable: the camp was unhealthy, the water supply poor, and most important of all there was no nearby Treasury. This meant that pensioners were deprived of the assistance of the Recruiting Officer and were put to the expense of a special journey to make any complaint or report. For these reasons, then, the winter headquarters of the Ghum Depôt were moved to Laheria Sarai in 1912.

Except for two years after the Great War, when the Depôt did not open, this site was occupied until 1929 when it was decided, for reasons of co-ordination and centralization, to close it down and divide the work between the Kuraghat and Ghum Depôts.

The Ghum Depôt is now open throughout the year and recruits the Limbu country of Ilam and Dhankuta during the winter months; the Kuraghat Depôt being responsible for obtaining Rais and Sunwârs from Tehsils Nos. 2, 3, and 4, East when Eastern Nepal Battalions are stationed in Baluchistan.

In order that pensioners do not suffer from the new organization, and to ensure that investigations of estates and pensions are expeditiously attended to the A. R. O. from Ghum tours during the month of January each year and spends from the 15th—26th January at Purneah and from the 27th January—7th February at Laheria Sarai (Darbhanga Treasury).

The recruiting areas.

The Gurkha contribution to the Indian Army in times of peace consists of 10 regiments each of two battalions. In addition a considerable number of Gurkhas are enlisted in the following :—

- A. The Kashmir State Forces.
- B. The Burma Military Police.
- C. The Assam Rifles.

The I. H. C. is no longer allowed to recruit in Nepal, and recruits for the B. M. P. are drawn from both the Western and Eastern areas as convenient.

Taking an average of the last three years (1932-35), the total number of recruits required to make good annual wastage is 2,300.

For simplicity in future reference the Nepal recruiting area is divided into two parts :—

- The Western area ; all the country West of the Nepal Valley.
- The Eastern area ; all the country East of the Nepal Valley.
- These two areas will now be dealt with under separate heads.

The Western area.

Although a few recruits are obtained from the more Western districts, it is sufficiently accurate to describe this area as practically coincident with the basin of the River Gandak.

The tribes chiefly obtained from the area are the Thakur, Chetri, Magar and Gurung. The 9th Gurkha Rifles enlist Thakurs and Chetris only ; and the 1st, 2nd, 3rd, 4th, 5th, 6th, and 8th an equal proportion of Magars and Gurung. In addition to the above, all regiments enlist a few of those tribes suitable, by reason of their caste, for training as musicians, bootmakers, carpenters, and blacksmiths.

The Thakur and Chetri are found fairly evenly distributed over the whole area, while Magars and Gurungs are chiefly obtained from the following Tehsils and Zillas :—

Tehsils.	Zillas from which obtained.	
	Magars.	Gurungs.
No. 1 West . .	No recruiting for the Indian Army is permitted in this Tehsil.	
No. 2 West . .	In small numbers and not of the best type.	From Lamjung and Gurkha in large numbers and of a good type if carefully selected.

Zillas from which obtained.

Tehsils.	Magars.	Gurungs.
No. 3 West	In Ghiring, Rising, and Dhor in good numbers and of fairly good type. In Kaski and Tanahu in fair numbers and of good type, especially from Tanahu.	In Ghiring, Rising, and Dhor in very small numbers and of fair type. In Kaski in large numbers and of good type. If carefully selected excellent material can be found in Tanahu.
No. 4 West	In Gaerhung and Bhirkot in good numbers and of good type. In 4,000 Parbat in good numbers of an excellent type, mostly Puns.	In Bhirkot in good numbers. From the Ghandruk area in good numbers and of good type. If carefully selected good material from Palo Nawakot, Payung, Sataun, and Gaerhuug.
Palpa	In great numbers, but very careful selection is required if the best material is to be obtained. It is advisable to leave the area of the foothills, immediately over the border, and the lower regions of the Gandak (Kali) alone.	In small numbers but not of good type.
Gulmi .	In 4,000 Parbat in large numbers, mainly Puns. A good type can be obtained but they are liable to be coarser than those East of the Kali. From Galkot, Musikot, Isma, Gulmi, Dhurkot, Argha, and Khanchi in large numbers, but careful selection is required.	In small numbers and not of the best type.
Piuthan	In good numbers, but careful selection is very necessary.	In very small numbers.

It will be noticed that 4,000 Parbat is mentioned in both the Tehsil of Gulmi and of No. 4 West. This Zilla is divided into two portions by the Gandak (Kali) River. That portion East of the River is in No. 4 West, and that West of the river in Gulmi. This is a most important point to note when determining the address of a man living in this Zilla. This question has, however, been fully dealt with in the notes preceding the List of Zillas, now issued as a separate volume.

Taking an average of the last three years (1932-35) the yearly requirements of the battalions recruiting this area are as follows :—

16 Gurkha Battalions ; 72 recruits each	1,162
Assam Rifles	206
Burma Military Police	234
Kashmir Rifles	Nil
Total	1,542

Provided that the Western area remains open for recruiting as at present, and that no abnormal demands are made, it should always be possible to complete requirements.

The Eastern Area.

This area practically coincides with the basin of the Kosi River, and the tribes chiefly found in it are the Limbu, Rai, Sunwār, Tāmang, and certain members of the Western tribes who have migrated Eastwards.

The following table shows the districts which experience has shown to provide the best recruits :—

* Zillas from which obtained.

Tehsils.

Rais.

Limbus.

Sunwārs.

Tāmangs.

No. 1 East

No recruiting for the Indian Army is permitted in this Tehsil.

No. 2 East	...	...	In fairly large numbers on both banks of the Likhu and Tambar Kosi Rivers.	In large numbers evenly distributed over the whole Tehsil.
No. 3 East	In large numbers. The best areas are in the vicinity of the following Thums ; Chisankhu ; Rawadunri ; Sokhu ; Halesi ; Sotang ; Khamtel ; Sugnam ; Solho ; Rawakhola ; and Ragni.	...	In fairly large numbers on the banks of the Likhu Khola. This river is the boundary between Tehsils 2 and 3 East.	In fairly large numbers all over Eastern Nepal.

Tehsils.	Zillas from which obtained.			
	Rais.	Limbus.	Sunwārs.	Tamangs.
No. 4 East	In large numbers. The best areas are the following : Siktel ; Amchok ; Hatuwa ; Ratan-cha ; Dingla ; Rasuwa ; Bokhim ; Sanumaj-huwa ; Pawa ; Dibrung ; Chui-chumba ; and Chhinamkhu.	...	...	In fairly large numbers all over Eastern Nepal.
Ilam	In small numbers and much inferior to recruits from Tehsils 3 and 4 East.	In small numbers and not of good type.	...	
Dhankuta	In small numbers. Remarks as for Ilam, above.	In large numbers. The best areas are Mai-wakhola ; Me-wakhola ; and Tamorkhola. From Phedap in large numbers but very careful selection is necessary.	...	

Again taking the last three years as an average the numbers required to complete the annual wastage of units recruiting in this area are as follows :—

4 Gurkha Battalions : 104 recruits each	416
Burma Military Police : 84 recruits	84
TOTAL	500

Past experience shows that this number should always be obtainable without difficulty, although of late years the competition in connection with labour in coal mines and woodcutting in Assam has made itself felt. For this reason the number of Limbus willing to enter our service has decreased. In this respect an improvement has already been noted and the position should improve as boys come to hear of the hardships and dreadful climatic conditions in Assam experienced by those who have returned to their homes.

PART 2.

Recruiting : General.

1. The Headquarters of the Recruiting Officer for Gurkhas are situated at the Western Depôt at Kuraghat during the winter months and at the Eastern Depôt at Ghum during the summer.

Both offices, however, are open throughout the year, and Gurkhas passing through for any reason can always be attended to.

The Recruiting Officer's staff is as follows :—

(1) *Temporary*—

Three Assistant Recruiting Officers detailed from Regiments who recruit the Western Area. Of these, one is stationed at Kuraghat throughout the year and the other two are appointed for the winter months only.

One Assistant Recruiting Officer detailed for one year from an Eastern battalion. This officer remains at the Eastern Depôt and is responsible for the main recruiting for the 7th and 10th Gurkha Rifles, and for such of the B. M. P. and Assam Rifles as the R. O. allots him.

Twenty-two Party Commanders (Gurkha Officers), one from each Gurkha Battalion and one from the Assam Rifles. For the B. M. P. one Gurkha Officer is detailed and also 1 clerk for Kuraghat and 1 for Ghum. When the Kashmir State Forces send a recruiting party a Party Commander and clerk are also detailed.

(2) *Permanent*—

One Jemadar Head Clerk. This officer remains permanently at the Western Depôt and commands it during the absence of the Recruiting Officer or Assistant Recruiting Officer. He is empowered to make disbursements of money to Gurkhas passing through the Depôt and to sign Railway Warrants (Item 29 of the Schedule to para. 11 of Passage Regulations, India, 1929). His duties are many and his responsibilities exceptionally heavy.

Four first-grade clerks.

Five second-grade clerks.

Seven third-grade clerks.

(Authority A. D. letter No. B/11336 (A.G.-6), dated the 16th June 1931.)

In order that there shall be no difference in policy and system between the Western and Eastern Depôts clerks of the permanent staff are frequently interchanged.

The Recruiting Officer's main duties in connection with recruiting are briefly as follows :—

- (a) To maintain liaison with Officers Commanding battalions, keeping them well informed with regard to all matters in connection with recruiting and the state of the recruiting area.
- (b) To maintain liaison with H. B. M.'s Envoy Extraordinary and Minister Plenipotentiary at the Court of Nepal and the Nepalese Government.

- (c) To arrange for the despatch of recruiting parties at the most favourable season.
- (d) To accept or reject all recruits brought in.
- (e) To determine the amount of reward to be given to a successful recruiter and to disburse subsistence allowance for the journey from the hills.
- (f) To ensure that all rejected recruits leave for their homes on the day of rejection : that they are paid their road allowance, and that they are escorted by a recruiter of their own district.
- (g) To check the Village, Thum, Zilla, and Tehsil of every recruit enrolled before he proceeds to join his unit.
- (h) To ensure that enrolment forms and forms giving the names and ages of a recruit's relations are carefully prepared and checked.
- (i) To despatch recruits to join their units properly escorted and in convenient parties.

2. *The system of recruiting.*—General : only a brief account is given here as the whole procedure is fully described in the Standing Orders for the two Depôts—

- (a) Depôt duty parties and recruiters for the season are detailed by battalions. The time of their arrival at Depôts is determined yearly in accordance with the date on which the Dasahara festival falls, the policy being that all recruiters should spend this period at their homes. At this time all the boys who are not actually tending the cattle and goats in the hills foregather at home for the festivities.
- (b) On the arrival of the above parties advances of pay are made, recruiting certificates and other equipment issued, and recruiters given their final instructions before proceeding to the hills. A stay of some three days in the Depôt is necessary.
- (c) All recruiters are despatched by rail to the various stations on the Nepal frontier on the same day.
- (d) The Depôt staffs have a brief period in which to prepare for the influx of recruits which usually commences four days after the last day of the Dasahara. Recruiters who have obtained boys usually leave home during the night following the last day of the festival : and the arrival of recruits can thus be fairly accurately forecasted in accordance with the distance of a recruiter's home from the Depôt. This period of preparation is spent in the instruction of Assistant Recruiting Officers, Party Commanders, and Record clerks.
- (e) On the day of arrival from the hills recruiters are allowed a period of rest, after which recruits are taken before Party Commanders and Assistant Recruiting Officers concerned. At this time the recruits are measured and it is decided which shall be enrolled, and any physical defects, etc., which shall be brought to the notice of the Recruiting Officer are noted.
- (f) On the day following the inspection in (e) above all recruits are paraded for the Recruiting Officer's inspection. At this time he either passes them as fit in all respects for the army, or rejects them.

- (g) A recruit having been passed at the Recruiting Officer's inspection, the amount of reward to be given to his recruiter is fixed, and he is then sent for Medical examination. In fixing the amount of reward particular attention is given to the breeding, intelligence, and physical development of the recruit. If the recruit is passed fit by the Medical Officer he is issued with clothing and despatched to his unit with as little delay as possible.
- (h) A recruit rejected as unsuitable by the Recruiting Officer or passed unfit by the Medical Officer is sent back to his home the same day under arrangements made by the Gurkha Officer in charge of rejected recruits. A brief statement of this officer's duties is given later.

3. *The Party Commander.*—He is entirely responsible :—

- (a) For the Depôt duty party and recruiters of his battalion from the point of view of discipline and interior economy.
- (b) For the instruction of his recruiters.
- (c) That his recruits are properly fed, clothed, and looked after during their stay in the Depôt.
- (d) That all recruits whom it is proposed to enlist are of the correct tribe and clan for enrolment in the army.
- (e) For the issue and accounting of all recruits' clothing.
- (f) For the disbursement of all money to men of his battalion passing through the Depôt and for taking them before their Group Commander to report the amounts they have received.
- (g) That every recruit brought down is produced for inspection.
- (h) That furlough men do not smuggle boys through the Depôt with a view to enrolling them at Battalion headquarters.

4. *The Gurkha Officer in charge of Rejected Recruits.*—The Nepal Government has for some years viewed with concern the increased emigration of Gurkhas into British India, where they obtain work and live under conditions of climate completely foreign to them. In former years many of the recruits rejected at our Depôts fell into the hands of labour recruiters, and it was to prevent this and to assist the Nepalese Government to carry out their policy that the following system was evolved—

- (a) A Gurkha Officer is detailed for this special duty for the whole season. During the rush period an additional Gurkha Officer is detailed from each Recruiting Group to assist in this work.
- (b) All recruits rejected are collected daily, and their names, villages and districts are entered on the special forms provided.
- (c) Recruiters of the same village or district take over the rejected recruits and are entirely responsible for escorting them to their homes and for obtaining the village Mukhiya's seal on the form, with the remark that the boys have arrived. The form is brought back to the Depôt by the recruiter and handed over to the Gurkha Officer in charge. It is generally possible to detail the recruiter who brought the boy down to take him back in the event of rejection.

- (d) The Recruiting Officer does not accept any excuse on the part of a recruiter for failure to produce the Mukhiya's receipt required under (c) above. If necessary a duplicate is made out and the recruiter must again make the journey to the village, however distant, and this time at his own expense.

It is realised that this system is not entirely satisfactory : the integrity of both the recruiter and the village Mukhiya have to be contended with, but there is no doubt that many boys have been saved from misery in British India.

5. *Medical arrangements.*—A Medical Officer is detailed each year at both Dépôts. During the influx of recruits at the Western Dépôt immediately after the Dasahara extra assistance has frequently to be obtained. In addition to his other duties the officer at Kuraghat is responsible for all Medical Boards in connection with the re-assessment of disability pensions. He alone constitutes the Board. (Authority : Regs. for the Medical Services for the Army in India, Paragraph 443, Note 1.)

6. *Movements from the Nepal Frontier.*—The old system of outposts has now been discontinued and all recruits are now brought direct to the Dépôts where they must be produced for inspection.

The extension of line laid down by the B. N. W. Railway from Pharenda to Nautanwa has proved a great boon as it shortens by many miles the distance to be traversed on foot. Nautanwa is situated on the Nepal border and is some fifty miles North of Gorakhpur. A motor service between Nautanwa and Batauli has recently been established (1931); and as Batauli is situated some twenty miles inside the Nepalese border, at the edge of the foot hills, much of the danger of passing through the Terai is now averted.

A representative of the Western Dépôt is maintained at Nautanwa as it is at this station that about 90 per cent. of those from the Western arc entrain. His duties are as follows :—

- (a) To look after the interests of all Gurkhas passing through and to report to the Recruiting Officer in case of need.
- (b) To meet all trains arriving at the station.
- (c) In order to ensure that all recruits who come down with recruiters are produced for inspection he issues a special ticket for each recruit who leaves by the train, and notes particulars on the form provided of the recruiter's name and number of recruits brought in. One copy of the form is sent to Kuraghat by each train and on arrival it is checked against the tickets previously issued to the recruits themselves.

Owing to the relatively small numbers who entrain at other frontier stations no special arrangements are made, nor are they considered necessary.

PART 3.

*Regimental.**1. Depot Duty Parties.*

(A) These should be despatched so as to reach Kuraghat or Ghum in accordance with instructions which are issued yearly by the Recruiting Officer. They will consist of the following per battalion :—

- 1 Gurkha Officer as Party Commander.
- 1 N. C. O. of full rank.
- 1 Drill instructor : preferably a Lance Naik.
- 6 Riflemen.
- 4 Cooks and 4 water carriers are asked for in rotation from battalions. When a battalion provides either of these followers the number of riflemen detailed is reduced from 6 to 5. Battalions are also asked to provide a bugler in rotation. He is in addition to the strength of that battalion's party.

The Party Commander is required to bring his orderly with him : he should not be included in the Depot Duty party strength.

Depot Duty parties require all uniform, in addition to plain clothes of regimental pattern. Rifles, swords, web-equipment and pouch ammunition are not required and should on no account be brought.

Care should be taken to issue all railway warrants, and to book all packages, to Kuraghat and Ghum, respectively.

(B) *The Party Commander.*—A great measure of the success or otherwise of the recruiting party depends upon the Party Commander, and it is therefore incumbent upon battalions to select as good a Gurkha Officer as possible. If for any reason a predominance of recruits of a particular tribe is required it is well to send a really good officer who is himself of the same tribe and whose home is in a district where this tribe is known to exist in good numbers, and where the battalion has already a good connection. This latter point cannot be sufficiently stressed.

Although Gurkha Officers born and bred in British India are often of value in assisting in the administration of the Depôts, from a recruiting point of view it is not advisable to detail them for the following reasons :—

They have no knowledge of the conditions of the country, and having never been on recruiting duty themselves are not conversant with the small details which means so much. A recruiter's duty is strenuous and only one who really understands it can treat difficulties with sympathy.

They do not know the roads and routes to the various districts and so cannot assist or advise the Recruiting Officer on these matters.

It is essential that the Gurkha Officer chosen should have tact and good temper so that he may deal sympathetically with recruits, pensioners, claimants for estates, and relations of those in our service who come down continuously throughout the season.

(C) *General instructions*.—The following should be sent with the Gurkha Officer :—

- (a) A nominal roll of recruiters, showing their home address (Village, Thum, Zilla and Tehsil).
- (b) A nominal roll of recruiters showing the amount of their balance of pay payable on the first of each month.
- (c) A nominal roll of Depôt Duty personnel, showing the amount of their monthly balance of pay, and the balance of any deposits against which they may draw during their stay at the Depôt.
- (d) All available rolls of medals returned to the Officer in charge, Medal Distribution.
- (e) Sheet Rolls of all Depôt Duty personnel except those of Gurkha Officers.
- (f) Medical History Sheets of Recruiters and Depôt Duty parties.
- (g) All requisite stationery sufficient to last the season.

NOTE.—A nominal roll of G. Os. showing the date of their rank and whether bringing families or not should be sent by post so as to reach the Depôt a week before the parties arrive.

Nominal Rolls in (b) and (c) above are required in order to avoid excess advances being paid at the Depôts and for withdrawals of deposits in cases of emergency without reference to battalion headquarters.

(D) *Married Quarters*.—Eastern Depôt: Married quarters for Party Commanders, clerks and Depôt Duty parties are available.

Western Depôt: Married quarters for Party Commanders only are available. No other married accommodation exists. With the above exceptions, therefore, only bachelors should be detailed for duty at the Western Depôt.

Gurkha officers are entitled to railway warrants for their families, as they form part of the Depôt Duty party as distinct from Recruiting duty. Recruiting batta is not admissible in their cases.

The families of recruiters cannot be permitted to remain at either Depôt in any circumstances whatsoever.

(E) *Medical*.—Men under treatment for malaria or venereal disease should not be detailed either for Depôt Duty or as recruiters. All men should be protected against small-pox and the Typhoid group of diseases before they leave Battalion Headquarters, and it is advisable to commence a prophylactic course of quinine for recruiters a few days before they leave and so prepare them for their first journey through the malarious tract. Subsequent journeys are provided for at the Depôts.

(F) *Advances of pay to recruiters.*—Only the minimum amount to cover the expenses of the journey to the Depôts should be advanced at Battalion Headquarters, leaving the remainder to be disbursed at the Depôt before departure for the hills. It is essential that a recruiter should appear to be affluent: forty rupees is the minimum amount which he should take on his first trip. Married recruiters cannot be a success as it is impossible for them to carry out their work if they are remitting an allotment to their families in Cantonments.

(G) *Requirements of recruits.*—Units should make every effort to forecast correctly their requirements of recruits at the beginning of the season, and to change as little as possible. It should be realised that good recruits cannot be obtained after February 15th in any numbers, although it is often possible to pick up one or two boys who have come down to carry pensioner's loads.

(H) *Measuring sticks and tapes.*—Measuring sticks are provided free at the Depôts but tapes must be paid for by units. Good tapes can be supplied, but indents for these if required must be submitted by August 1st each year.

(I) *Pool Recruits :—*

(1) *Mandays.*—A pool of recruits not exceeding 12,000 Mandays per annum is allowed, *vide* A. I. I. No. 4 of 1931.

(2) *Allotment.*—The allotment of pool mandays will be notified in Depôt Orders.

No unit is to exceed its allotment without reference to the Recruiting Officer.

Should any other unit subsequently require to put recruits in the pool, they will inform the Recruiting Officer who will then endeavour to allot, if possible the requisite number of mandays from his reserve.

(3) *Register.*—The Adjutant's Clerk will maintain a register of the pool mandays. He will circulate this register to the Unit Clerks daily after the M. O's inspection and will show it to the Adjutant on the following morning duly completed. This register will be shown to the Recruiting Officer weekly on Monday mornings.

(4) *Bringing-in-money.*—Bringing-in-money (Subsistence allowance) will be paid to the recruiter in the usual manner on R. O. G.-7.

(5) *Advances.*—The usual advance and ration money will be paid from Battalion Recruiting Accounts to a pool recruit when despatched to his unit.

(6) *Subsistence allowance.*—(a) Subsistence allowance at eight annas a day for the period they remain in the pool will be claimed on R. O. G. (P)-75 monthly in arrears, and will be credited to Battalions by a "Transfer Cheque" from the Depôt Headquarters' Cash Assignment. Unit Clerks will submit R. O. G. (P)-75 as below :—

(i) 2 copies to the Depôt Headquarters Office by 5th of each month.

- (ii) 1 copy to the Battalion concerned as soon as the amount has been transferred from Headquarters, Cash Assignment.
- (6) In the case of recruits leaving the pool before absorption, their subsistence allowance will be paid on R. O. G.-11 through the Unit's accounts and will then be adjusted as shown in (a) above.
- (7) *Utensils*.—Thalls and glasses, etc., will be issued and paid for from the Unit's accounts, as for non-pool recruits.
- (8) *Clothing*.—Clothing at the Units scale will be issued.
Clothing and Utensils issued to a pool recruit who is subsequently discharged from the pool whilst at the Dépôt, will be withdrawn and re-issued to another recruit.
- (9) *Enrolment Forms*.—The date of enrolment of a pool recruit will be the date of his absorption from the Pool. The enrolment forms will not be sent to the unit concerned until the date on which the recruit was absorbed.

(J) The procedure given above must be strictly adhered to. Only recruits enlisted at the Dépôt can be placed in the pool.

No mention of pool recruits should be made in Unit Part 2 orders before their absorption : and should any casualty take place amongst them the Dépôt concerned should be informed. Theoretically, pool recruits should not leave the Dépôt as such, but the present system has been evolved in order that their training shall not be retarded.

(K) *Recruit's clothing*.—Sanction for the despatch of recruit's clothing to Dépôts will be found in paragraph 228 of Clothing Regulations, India, 1929, as corrected by Slip No. 166 of August 1931. The following clothing is considered necessary :—

Great Coat	1	Mosquito Net	1
Blankets	2	Kit Bag	1
Jersey	1	Towel	1
Durrie	1		

In addition to the above a complete set of regimental mufti should be sent, or the following substituted in lieu :—

Flannel shirts	1		
Shorts	1	Some form of footwear, other	
Socks	1 pr.	than boots	1 pr.
Headdress	1		

(L) *Clothing as above for the anticipated number of recruits should be sent direct from the Clothing Dépôt*.—It is essential that units' indents are submitted not later than August 1st, and that a copy of the indent is forwarded to the Recruiting Officer. This last is most important as it is from these copies that a consolidated return is made by which Clothing Dépôts are asked to despatch the clothing in wagon loads at a time convenient to check and receive it at Recruiting Dépôts.

(M) *Charpoy Allowance.*—Charpoys and kit boxes are supplied at Depôts for the use of Depôt Duty parties, recruiters and recruits. Restraining allowance will be debited to units through their accounts monthly.

(N) *Pensioned and Discharged men.*—In order to prevent theft during long railway journeys the Recruiting Officer is empowered to settle final accounts. It is most important that accounts should be sent in sufficient time to ensure prompt payment as otherwise much expense and hardship is caused by long waits at Depôts for the arrival of accounts. If a man is to be allowed to proceed on pension or discharged at the conclusion of furlough or leave direct from the Recruiting Depôt, units should look ahead and ensure that all is ready by the date the man is due to report from the hills. When large amounts are required to be disbursed to discharged men the Recruiting Officer should be informed in good time in order to enable him to make provision for the money. The date of the party's arrival should also always be notified.

(O) *Furlough and leave men.*—The following points should be noted:—

When large amounts of money are required to be disbursed to furlough men the instructions in (N) above apply equally. That all men thoroughly understand that they must exchange their Return Journey Vouchers at the original station. The journey can always be broken for a day in order to allow the men to receive their advance for journey expenses. Units moving in relief before their furlough men rejoin should carry out the instructions laid down in I. A. O. 146 of 1930. Warrants for the journey to a new station cannot be issued by the Recruiting Officer. Warrants should either be given to the man before he proceeds on furlough, or should be despatched to the Stationmasters concerned, for distribution when the man arrives to take his ticket.

That a nominal roll giving the following details is forwarded to the Recruiting Officer after the departure of furlough parties from Battalion headquarters:—

1. Identification marks.
2. Amount of advance admissible without reference.
3. Whether the man is permitted to bring his family; if so, whether at Government or own expense.

2. Recruiters.

(A) *The selection of the party.*—Too much care cannot be expended on the selection of recruiters as recruiting is ultimately in their hands, and upon them depends the unit standard. After the year's requirements have been determined the party should be selected in good time. The statistics of the previous years should be studied in order to see which districts have been heavily recruited, and the men selected accordingly. Most battalions have areas where they have a particularly good connection: this connection should be fostered in every way as it is well-known that the men prefer to serve with others of their own district. Those proceeding and returning from furlough and leave carry letters and bring news about home affairs which add greatly to the happiness of all. It is well worth while to write letters to retired Gurkha Officers asking them to assist the recruiters and to send down some good lads. This has been tried with excellent result and the Gurkha Officers have become quite keen and pleased that they have not been forgotten and can still help their old regiments.

It is quite impossible to say what type of man will be a good recruiter and what amount of service he should have. Experience has shown that the following attributes are essential :—

1. He must be hard and fit in order to stand the continual strenuous marches over difficult country.
2. He must have a sense of duty as otherwise he will merely spend his time at home and pick up any body he can find on the road when returning to the *Depôt*.
3. He must be well set up and be of a pleasant attractive disposition. It is the appearance of well being, and the tales of life in our service, which attract the potential recruit just as much as the fact that all soldiers appear to have plenty of money.

Summarizing the above and adding a few important points :—

1. Requirements should be worked out in sufficient time to allow of a careful selection of recruiters and their instruction.
2. The proportion of recruiters to recruits for both the Western and Eastern Areas should be one recruiter for every three recruits required.
3. Foster the battalion connection and work up new ones.
4. Do not detail a man for recruiting duty who has trouble in his home. He will merely attend to his home affairs at the expense of his recruiting duties.
5. It is not advisable to punish a man for bad recruiting unless definitely reported upon by the Recruiting Officer for slackness or any other crime in connection with his duties. His lack of success may be due to the fact that there are no suitable boys in the vicinity of his village; an excellent recruiter of previous experience has been known to fail completely for this reason.

(B) *Notes for the instructions of recruiters.*—1. All men should know the type of boy his battalion likes to obtain, but it is most necessary that the type should be firmly impressed upon their minds before leaving Battalion headquarters. Recruiters should be taken several times to the Training Company parades and actually shown the type required.

2. Although instructions by the Regimental Medical Officer is a good thing recruiters are often confused by the detail of his lectures. It is well for the officer in charge of the instruction of recruiters to point out the following physical defects. It should be explained that these defects are the only ones which the recruiter is expected to detect :—

1. Severe knock knees.
2. Flat foot.
3. Deformed fingers, especially the trigger finger.
4. Deformed arms.
5. Goitre.
6. Obvious varicose veins.
7. Obvious poor general physique.
8. Bad teeth.

9. Owing to the large number of recruits rejected on account of spleen it is also desirable that recruiters should be able to recognise this defect.

3. Rewards are given for all accepted recruits. The maximum given is ten rupees and the amounts vary at the discretion of the Recruiting Officer. In addition to required physical standard the Recruiting Officer gives great weight to the recruit's breeding and whether he is of the type his battalion is trying to obtain.

4. Rewards are not given for recruits rejected either by the Recruiting Officer or Medical Officer, and a recruiter receives no subsistence allowance for the journey from the hills on behalf of a recruit who is rejected by the Recruiting Officer. It will be seen, therefore, that it is to a recruiter's advantage to work for quality rather than quantity: one good recruit is worth three indifferent ones.

5. Recruiters should be warned against picking up boys on the road and fraudulently drawing subsistence allowance for them for the full march from their homes. It should be pointed out that should they do so it is nearly always discovered when the recruit's enrolment form is made out.

6. Recruiters are entirely responsible to their Party Commanders for the correctness of the tribe and clan of their recruits. They can commit no worse crime than to attempt to pass a boy of an incorrect tribe.

7. If recruiters wish their recruits to look well when inspected by the Recruiting Officer they must look after them and feed them well on the journey down, and must give them rest upon arrival at the Dépôt. This rest period is provided for in the Dépôt routine. Untold harm is done owing to recruiters bringing their recruits down by forced marches night and day through the malarial tract. The excuse usually given is that such marches are necessary to avoid trouble with parents: this may be so to some extent, but the real reason is that they hope to make money out of the subsistence allowance, which is based on the number of days of normal marching from their homes. Every effort should be made to stamp out this practice, which has been the means of ruining the health of many an excellent boy before he starts his service.

8. No recruit from Tehsil No. 1 East or No. 1 West must on any account be brought in; these areas are reserved for recruiting by the Nepalese Army.

9. Recruiters should bring in boys from their own or nearby villages only.

PART 4.

*Medals, Estates, Pensions, and records of Non-effectives.*1. *Medals.*

The procedure for claiming and distributing medals by the Recruiting Officer is as follows :—

Medals are grouped in the following categories :—

- (a) Those which have been returned by units to the Officer in charge of Medal distribution at Army Headquarters.
- (b) Those returned by the Recruiting Officer as in (a).
- (c) Those stored at Recruiting Depôts.
- (d) Those still with units.

Applications for medals are dealt with as follows :—

- (1) In the case of (a) above nominal rolls are available in Recruiting Offices and medals are obtained direct from the Army Department.
- (2) In the case of (b) above nominal rolls are sent by units to Recruiting Depôts with their clerks annually and medals are demanded as in (1) above.
- (3) In the case of (d) above medals are obtained direct from battalions concerned.

In the case of (1) and (2) above an application is not submitted unless the applicant is willing to wait at the Depôt for a period of 10 days pending its receipt. This is necessary in order to avoid large numbers of medals being collected at Depôts, where the staff is not sufficiently large to deal with them properly. Reasons of economy do not permit of medals being demanded from the Army Department by telegram, and no subsistence allowance can be paid to a claimant for a wait of 10 days or less.

As soon as the medals of an *ex-soldier* have been presented to him by the Recruiting Officer intimation is sent to the Officer Commanding, the British Minister at the Court of Nepal, and the other Recruiting Depôt.

2. *Estates.*

Practically all estates due to deceased or discharged soldiers are disbursed by the Recruiting Officer, on the following system :—

(a) Estate Books showing all outstanding amounts should be sent under sealed cover with Party Commanders at the beginning of each recruiting season. At the same time vernacular notices to all heirs should be sent. It is most important that each notice is enclosed in an envelope and correctly addressed in accordance with the official list of villages in Nepal. This latter point cannot be sufficiently stressed as it is entirely owing to the incorrectness of addresses in the Estate Books and Sheet Rolls of all regiments that so many estates still remain undisbursed.

Now that a start has been made to classify villages in their correct Thums, Zillas, and Tehsils, it is incumbent upon all battalions to correct addresses throughout their Estate Books and Sheet Rolls, and to ensure that no incorrect address occurs in the future. In some cases the existing address will be found to be so vague that it will not be possible to correct it even with the assistance of the new list: but the greater majority should be found with careful searching. It will be necessary to send several notices, one to each possible address, when a village of the same name occurs in a Zilla several times, but under different Thums or Maulas. It is believed that some battalions have given up trying to find the heirs to some long outstanding estates, but now that the chances of finding the claimants are so much better further efforts should be made.

(b) Upon receipt of the estate notices they are sorted out by Zillas and Thums. A parade of all recruiters is held at which the men are fallen-in by Zillas, and the notices handed over to individual men for delivery. It will be realised that this is a unique opportunity as practically the whole recruiting area is represented on this parade.

(c) All available Sheet Rolls of outstanding estates are now stored at the Depôts. Care should be taken to forward Sheet Rolls of all new estates with the Estate Book each year.

(d) Units should supplement the above arrangements by sending out notices with their furlough men.

3. Pensions.

(a) The greater part of the work of the Recruiting Officer and his staff consists of attending to matters appertaining to pensions of various kinds. The designation Recruiting Officer is apt to be misleading to those who are unaware of the conditions at the Depôts, for recruiting is actually but a small though very important and interesting part of the Recruiting Staff's work.

In the majority of cases pensioners resident in Nepal draw their pensions once only during the year; but Darjeeling being situated so close to Nepalese territory many pensioners from the Eastern Districts draw their pensions quarterly from this treasury. Work in this connection is spread over the whole year. The following are the treasuries principally concerned with the payment of Gurkha pensioners:—

Western Area—

Tehsils 2 and 3 West	.	.	H. B. M.'s Envoy Extraordinary and Minister Plenipotentiary at the Court of Nepal, Kathmandu.
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Tehsils 4 West, Gulmi, and Palpa	.	.	.	Gorakhpur.
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Tehsils Piuthan, Sallyan, and Dailekh	.	.	.	Gorakhpur, Gonda, and Bahraich.
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Eastern Area—

Ilam and Dhankuta	.	.	Darjeeling and Purneah.
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Tehsils 2, 3, and 4, East	.	.	Purneah and Darbhanga.
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Arrangements have now been made with the Nepal Government for the payment of pensions to old and infirm pensioners at the principal Addas throughout Nepal. Such persons may also draw their pensions through a representative, *vide* A. D. letter No. B-20916-3-A. G. 14 of 7th August 1933.

It will be seen that the great majority of pensioners come to Gorakhpur. At the present time there are some 9,000 pensioners on the registers of this Treasury.

Pensioners begin to come down from the hills on about the 15th December; and until the 15th March there is a constant stream arriving and leaving. To cope with this influx, and to ensure that pensioners are attended to with the least possible delay, a Sub-Treasury is opened at the Western Depôt on the 15th December, and it remains open until the 15th March annually. Two through trains in both directions are run between Nautanwa and Kuraghat daily; and pensioners are now comfortably housed in close proximity to the Depôt and the Sub-Treasury.

In order that the interest of those who draw their pensions at Purnea and Darbhanga shall not be neglected, a Gurkha Officer is sent to each of these Treasuries during the month of January, and the Assistant Recruiting Officer from the Eastern Depôt tours during the same month each year. Gonda and Bahraich, being so close to Gorakhpur, are controlled by the Western Depôt.

(b) In the case of those whose pensions have been already sanctioned the matters which are continually requiring attention may be summarized as follows :—

- (1) Investigation of over-due pensions due to non-appearance.
- (2) Investigation of cases of arrears of pension on the death of a pensioner, ascertaining and fixing the date of death, and ensuring that the arrears are paid to the correct nominated heir.
- (3) Sanctioning duplicate pension papers in the cases of those who have lost their certificates.
- (4) Re-assessment of disability pension cases.
- (5) Checking identification marks and kindred rolls of all new pensioners, and posting them from Descriptive Rolls into the Pension Register maintained at Depôts.

(c) In addition to the above daily routine the Recruiting Officer is the chief investigating authority on behalf of all Gurkhas resident in Nepal for the following :—

- (1) Family Pensions.
- (2) Jangi Inam investigations for 1st and 2nd lives.
- (3) Compassionate Allowance claims.
- (4) Indian Army Benevolent Fund Grants.
- (5) Silver Wedding Fund Grants.
- (6) Grants from the India and Burma Military and Marine Relief Fund.
- (7) Sir Victor Sassoon Fund.

The Recruiting Officer and H. B. M.'s Envoy Extraordinary and Minister Plenipotentiary at the Court of Nepal perform, on behalf of Gurkhas, the

work which is for the remainder of Indian Army carried out by the Civil Authorities and the Indian Soldier's Board. Their position is probably unique for the following reasons :—

Personal investigation in Nepal is impossible owing to the fact that the country is not open to foreigners.

The identity of every claimant must be most carefully checked to ensure that he or she is the person on whose behalf the claim is being prepared.

Reliance has to be placed entirely on the statements of pensioner witnesses, and on answers to enquiries sent through the Nepal Government. The former are more often than not related to the claimant, and the information provided by the latter is based on the report of the village Mukhiya, who is also either related, or has a distinct interest in the case.

Lack of efficient communications and of a widespread postal service.

(d) Units can best assist the Recruiting Officer and his staff in the following ways: by so doing they will prevent much hardship to claimants, who are obliged to remain at the Depôts for long periods, an expense they can ill afford :—

- (1) By continually checking the accuracy of that portion of their unit Sheet Rolls which deals with relations, and ensuring that the nominated heir to family pension is correctly entered.
- (2) By ensuring that the home address of every man in the battalion is correct beyond all doubt.
- (3) By sending family Pension Claims and all connected documents completed as far as possible, to the Recruiting Officer without delay, as soon as it is known that the heirs are entitled to a pension.
- (4) By answering all telegrams from Depôts with the least possible delay; and by despatching all information and documents asked for at once.
- (5) By making arrangements such as will ensure that there shall be no undue delay when battalions are away from their headquarters on training and manœuvres. The most strenuous time, so far as pension work is concerned, coincides with the training period.
- (6) By being particularly careful to check, before the man leaves the battalion, the address and kindred-roll portion of Sheet Rolls of all men transferred to the disability pension establishment for an injury or disease attributable to field or military service, as should the man subsequently die from the disease for which he was invalided his heirs are entitled to pension.
- (7) By forwarding all investigated claims to the C. M. P. A. without delay, taking particular care to carry out the instructions given in the covering letter from the Recruiting Officer before submitting them.
- (8) By sending reboarding documents of all disability pensions due for reboarding, in order that no delay occurs when the pensioner arrives from the hills.

- (9) By sending all pension papers to the Eastern or Western Dépôt, as the case may be, and not to Treasury Officers direct. After check and entry in pension registers all papers are forwarded to Treasuries, and a copy of the forwarding memo. is sent to the Unit Commander for record.
- (10) By ensuring that every soldier who proceeds on pension has the requisite number of years service to qualify him for that pension : cases of extreme hardship have been caused by the discovery of periods of non-qualifying service (such as service rendered after appearance before a Medical Board, for instance) after the soldier has proceeded to his home.

Close attention to the above points will do much to ensure prompt investigation and settlements of claims ; and it cannot be too strongly emphasized that this tends greatly to the fostering of contentment, and so reacts favourably upon recruiting.

4. Records of Non-effectives.

Indian Army Order No. 26 of 23rd January 1935—Records—I.A.

The formation of a Record office for Gurkha rifle regiments at each of the Recruiting Depôts at Kuraghat and Ghoom has been sanctioned by the Government of India, *vide* A. D. letter No. B/24097/A. G.-2, dated 13th November 1934, reproduced as an appendix to this order.*

2. The following documents of all Gurkha officers and soldiers who have become, or become, non-effective for any cause on or after 1st January 1934, except those who reside in British India, will be sent, as soon as possible, to the appropriate record offices mentioned above and maintained there :—

Record Sheet Rolls.

I. A. F. Y.—1948	Invaliding roll	In all cases.
I. A. F. M.—1242	Medical History Sheet	In the case of those discharged on medical grounds.
A. B. 64-M.	Soldier's Pay book	In the case of those eligible for the reserve. These documents are necessary as many men decide later to apply to re-enrol in the reserve, having refused to transfer on discharge.
A. F. B.-122-M.	Field conduct sheet	....
I. A. F. F.—957-B.	Inventory of kit	....
I. A. F. F.—958	Casualty Form	....
I. A. F. M.—1242	Medical History Sheet	....
I. A. F. A.—993	Death Certificate	In the case of those who die whilst serving.
I. A. F. M.—1242	Medical History Sheet	....

*Not reproduced here.

3. In the case of Gurkha Officers and soldiers who, on being discharged, settle in British India, the above documents will be maintained by the unit concerned.

4. The necessary additional clerical establishment to maintain the records referred to in paragraph 2 will be found as follows:—

The Recruiting Officer for Gurkhas will enrol one rifleman per unit ; such rifleman to be of the classes habitually enlisted by units as soldiers or clerks, and to remain permanently at the Recruiting Dépôt concerned, though borne on the strength of and paid for by their respective units. As soon as the rifleman clerk reaches a sufficient standard of training at the Recruiting Dépôt he will undertake the duties at present performed by the clerk sent yearly by the unit for recruiting duties, and will in addition, take over the records of his unit.

The unit may on a vacancy occurring in its clerical establishment take over the clerk trained at the Recruiting Dépôt if recommended by the Recruiting Officer. Military training of the rifleman clerk will be deferred until he is posted to his unit.

If a unit so desires, one of its ungraded supernumerary clerks may be sent for duty at the appropriate Recruiting Dépôt ; but should he prove unsuitable the Recruiting Officer will return him to his unit and enrol a rifleman in his place.

B. 24097/A. G.-2

CHAPTER 15.

THE GURKHA RESERVE.

In addition to his other duties the Recruiting Officer also commands the Gurkha Reserve Centre, and the following portion of the permanent office staff forms the Reserve Office establishment :—

- 1 First grade clerk.
- 2 Second grade clerks.
- 3 Third grade clerks.

All information regarding the embodiment and disembodiment for annual training will be found in the Standing Orders for the Gurkha Reserve.

The main duties of the Reserve Office, which is situated at the Western Depôt throughout the year, are as follows :—

1. To maintain the following documents :—
 - (a) Long roll of all reservists, showing records of payments made and issues of clothing.
 - (b) Sheet Rolls.
 - (c) Pay and Mess Books.
 - (d) Pay Lists.
 - (e) Clothing Ledgers.
 - (f) Equipment Ledgers for all stores held in deposit by the Allahabad Arsenal.
 - (g) Mobilization Documents.
 - (h) Address Book of Reservists residing in British India.
2. To issue recall notices to Reservists for :
 - (a) Bi-annual training.
 - (b) Embodiment in case of mobilization.
 - (c) Reservists due for discharge.
3. To maintain a complete and serviceable kit for every Reservist on the strength of the Reserve.
4. To claim the lump-sum gratuity for those Reservists who become non-effective.
5. To re-enrol discharged Gurkha soldiers into the Reserve as necessary.
6. To examine the kits of all soldiers transferred to the Reserve on their arrival from Battalion Headquarters.
7. To bring to the notice of Officers Commanding Units any abnormal deficiency in the reserve strength of their unit.

The necessity for keeping the Gurkha Reserve at full strength will be realised by all, and Unit Commanders should make every effort to persuade good riflemen to transfer on taking their discharge. It is fully realised that the Gurkha often cannot make up his mind, but units should ensure that the terms of service in the Reserve are made known to all men and fully explained before they take their discharge. Failure to do this causes much extra work at the Depôt.

APPENDICES.

APPENDIX 1.
RELATIONSHIP CHART (at end of book).
Explanatory Notes.

Denotes Males



Denotes Females

1. When the sex sign is joined to the line above it denotes a son or daughter, as the case may be : when not so joined, husband or wife of son or daughter.

2. Relationship terms in Ordinary type are common to all tribes, except where qualified as below :—

"	"	Italics	"	"	Magars only.
"	"	Ledged type	"	"	Tamangs and Gurungs only.

3.



Denotes the only relative whom A can marry if he is a Magar.

4.



Denotes only relatives whom A can marry if he is a Gurung, or Tamang.

These cross-cousin marriages are carried out as a matter of course whenever possible. Other tribes cannot marry any one shown on the chart.

5. The elder or eldest son in a family (used both by brothers or sisters and by parents is known as Jetho. From eldest to youngest the sons are called : 1. Jetho ; 2. Māilo ; 3. Sāilo ; 4. Kāilo ; 5. Thāilo ; 6. Rāilo ; 7. Antare ; 8. Jantare ; 9. Kantare ; 10. Mantare ; 11. Kācho ; 12. Thulo Kācho ; 13. Sanu Kācho. The same words, but with the feminine termination, are used to denote daughters, etc. Bearing these terms in mind the necessary additions must be made to denote any further members of the hypothetical family shown on the chart. Thus, supposing A's father had more than one brother they would be known as Jetho Bā ; Māilo Bā ; Sāilo Bā, and so on. Similarly, if A's mother had other brothers or sisters they would be known as Jetho Māmā ; Māilo Māmā, etc., or Jethi Amā, Māili Amā, and so on down to Kānchi Amā.

6. The children by a second or subsequent wife are known as Jetho, Māilo, and so on as before ; that is to say each family is named separately.

7. If A's father had more than one wife A would call them Jethi Amā and Kānchi Amā.

8. The term *Sākhai* is used to denote full blood relationship as understood in the European sense. Thus, *Yo mero sākhai bhāi ho*—'This is my own brother'—(as distinguished from the many other persons I also call *bhāi*).

9. The terms shown on the chart are those which A would use in describing his relationship to the various persons shown. It is assumed that his wife was not related to him before marriage.

10. The following brief list of the more common Nepali relationship terms will facilitate the use of the Chart and make clear the manner in which the relations are grouped. It is arranged in order of generations :—

Baje	.	.	Grandfather : paternal or maternal.
Bajet	.	.	Wife of Baje.
Bā or Babu	.	.	Father : brother of father : husband of mother's sister.
Amā	.	.	Mother : wife of father's brother : mother's sister.
Phupu	.	.	Father's sister : amongst Gurungs and Tamangs only, wife's mother.*
Pusaī	.	.	Husband of Phupu.
Māmā	.	.	Mother's brother : amongst Gurungs and Tamangs only, wife's father.*

*The reason that amongst Gurungs and Tamangs wife's parents are known by the same term as that used for father's sister and mother's brother is because the son or daughter as the case may be, i. e., *solti* or *soltini*, of either of these relative is the correct and usual marriage partner. This matter is fully explained in the text.

Maiju	Wife of Māmā.
Dāju .	Elder brother: son, older than self, of father's brother or mother's sister: son, older than self, of father's sister or mother's brother, except in the case of Magars, Gurungs, and Tamangs.
Bhauju	Wife of Dāju.
Didi .	Elder sister: daughter, older than self, of father's brother or mother's sister: daughter, older than self, of father's sister or mother's brother, except in the case of Magars, Gurungs, and Tamangs.
Bhenā .	Husband of Didi.
Bhai .	Younger brother: as for Dāju but younger than self.
Buwari .	Wife of Bhai: wife of Bhanja (see below): wife of son or son's son: wife of brother's son.
Baini .	Younger sister: wife of wife's younger brother: as for Didi but younger than self.
Juwāi .	Husband of Baini: husband of Bhanji (see below): husband of daughter or son or daughter's daughter: husband of brother's daughter: husband of wife's sister's daughter.
Bhanja .	Son of father's brother's daughter: son of mother's sister's daughter: son of elder sister.
Bhanji .	Sister of Bhanja.
Choro .	Son: brother's son: wife's sister's son.
Chori .	Daughter: brother's daughter: wife's sister's daughter.
Nāti .	Grandson: grandson of brother or sister.
Nātini .	Grand-daughter: grand-daughter of brother or sister.
Panāti .	Son of Nāti or Nātini.
Panātini .	Daughter of Nāti or Nātini.
Sasurā .	Wife's father.
Sāsu .	Wife's mother.
Jethān .	Wife's elder brother.
Jethān Didi	Wife of Jethān.
Jethi Sāsu .	Wife's elder sister.
Sala .	Wife's younger brother: amongst Magars only, son of mother's sister.
Sali .	Wife's younger sister: amongst Magars only, daughter of mother's sister.
Sāru Bhai .	Husband of wife's sister.
Samdi .	} Relationship between the parents of a husband and wife.
Samdini .	
Solti .	Gurungs and Tamangs only: son of father's sister or mother's brother.
Soltini .	Gurungs and Tamangs only: sister of solti. Amongst Gurungs and Tamangs solti or soltini, as the case may be, is the usual marriage partner. See footnote on previous page.

The following terms, which could not be shown on the chart, are used only by women:—

Jethāju .	Husband's elder brother.
Jethāndidi .	Wife of above.
Dewar .	Husband's younger brother.
Dewarāni Baini .	Wife of above.
Amāju .	Husband's elder sister.
Amāju Dāju .	Husband of above.
Nanda .	Husband's younger sister.
Nanda Bhai .	Husband of above.
Sautā .	Co-wife.

APPENDIX 2.

MISCELLANEOUS INFORMATION.

The Nepalese Calendar.

The era by which Nepalese manuscripts and official documents are almost invariably dated is that known as the Nepal Samvat. It commenced in B. C. 57, the new year starting from a date roughly corresponding with the 15th April. In order to find the Nepal Samvat year corresponding with that of our own calendar subtract or add 57 as the case requires: thus, A.D. 1932 corresponds with Nepal Samvat 1989.

The Nepalese month commences about the middle of the corresponding month of the Christian calendar. The Nepali names of the months are as follows:—

Mid April	to mid	May	.	.	.	.	Baisāk.
May	"	June	.	.	.	.	Jēth.
June	"	July	.	.	.	.	Asār.
July	"	August	.	.	.	.	Sāwan.
August	"	September	.	.	.	.	Bhadau.
September	"	October	.	.	.	.	Asauj.
October	"	November	.	.	.	.	Kārtik.
November	"	December	.	.	.	.	Maṁsir.
December	"	January	.	.	.	.	Pus.
January	"	February	.	.	.	.	Magh.
February	"	March	.	.	.	.	Phāgun.
March	"	April	.	.	.	.	Cait.

The days of the week are as follows:—

Monday	.	.	.	.	.	.	Sombār.
Tuesday	.	.	.	.	.	.	Maṅgalbār.
Wednesday	.	.	.	.	.	.	Budhbār.
Thursday	.	.	.	.	.	.	Bihibār.
Friday	.	.	.	.	.	.	Sukabār.
Saturday	.	.	.	.	.	.	Sancarabār.
Sunday	.	.	.	.	.	.	Aitbār.

The Nepalese Coinage System.

4 Dām	.	.	.	.	1 Pāisa.
4 Pāisa	.	.	.	.	1 Anna.
6½ Anna	.	.	.	.	1 Suka.
2 Suka	.	.	.	.	1 Mohar.
2 Mohar	.	.	.	.	1 Rupāiya.
1½ Rupāiya	.	.	.	.	1 Kampani (British Indian Rupee).

Indian rupees are current throughout Nepal, but the smaller coins are not accepted. Notes can usually be cashed in the larger towns and in fact are sought after by traders coming down to the plains.

The population of Nepal.

The following figures were obtained at the time of the last census of Nepal in 1920. Details of figures by tribes are unfortunately not available.

District.	Houses.	Population.
Central—		
(a) Inside the Valley	64,440	306,009
(b) Outside the Valley	10,361	60,101
No. 1 West	38,397	165,251
No. 2 West	14,597	79,251

District.	Houses.	Population.
No. 3 West	14,976	82,160
No. 4 West	29,523	183,417
Palpa and Gulmi	63,615	376,900
Piuthan	21,345	122,329
Sallyan	35,531	214,329
Doti	24,332	153,229
Baithadi	9,116	77,895
Dailokh	11,789	84,173
Jumla	14,296	89,022
Kaski and Lamjung	23,775	139,565
Falawang	790	4,530
Jajarkot	12,137	73,874
Bajhang	5,821	43,043
Bajura	2,483	20,220
No. 1 East	39,669	213,703
No. 2 East	31,785	177,072
No. 3 East	20,699	108,106
No. 4 East	49,958	269,668
Dhankuta	58,784	353,062
Ilam	14,970	87,475

To these must be added figures for the Terai and certain other parts, the details of which are not of interest from a recruiting point of view, making a total for the whole Kingdom of Nepal of :—

957,609 5,574,766

The population according to altitude.

—	Men.	Women.	Total.
The Hills	1,553,948	1,477,934	3,031,882
The Valley	185,035	181,975	367,010
The Terai	1,061,059	1,114,805	2,175,864
Total for the whole Kingdom of Nepal	2,800,042	2,774,714	5,574,756

Gurkhas domiciled in British India.

At the Census of 1931 it was unfortunately decided not to enumerate Gurkhas separately. In some provinces, however, details were taken of the various languages spoken

and from these figures, kindly supplied by the various Superintendents of Census Operations, it has been possible to construct the following table, which is of necessity only approximate :—

—	Thakur.	Chetri.	Gurung.	Magar.	Rai.	Lim bu.	Sunwar.	Tamang.	Others including menials.	Total.	Remarks.
1. Bengal (excluding Calcutta).	...	264	12,844	26,205	44,563	17,629	4,427	35,213	44,526	183,701	1, 2, 3, Chetri probably includes also Thakur. 4, 5, includes only men who have, at one time or another, been in military employ. Women, children and non-military settlers are not included in these figures. 6, does not include any children.
2. Calcutta . . . .	...	1	322	25	25	14	...	11	266	664
3. Sikkim . . . .	...	11,044	7,306	4,657	18,707	10,536	790	7,017	11,081	71,138
4. Kumaon	184	62	53	88	...	...	...	...	13	400
5. Dehra Dun	60	195	142	400	12	7	110	926	7, includes 2 Bns. of the 8th Gurkhas and about 2,100 Gurkhas of the Assam Rifles who were in Assam at the time of the Census.
6. Punjab (including Punjab States).	3,599	37,506	5,130	10,550	5,690	5,114	available.	...	48,182	120,387	
7. Assam							4,616	...			
TOTAL	3,843	49,072	25,797	41,925	69,027	33,300	9,833	42,241	102,178	384,138	

NOTE.—As Gurkhas were not sorted for separately at the Census these figures are only approximate. They have been compiled from the returns of the various language-speakers, but it is almost certain that many Brahmans, Chetris, and Thakurs have been included in the returns of Indians of these castes and so have escaped inclusion. No details were taken in the United Provinces, and the figures for Dehra Dun and Kumaon were compiled from information supplied by the local Indian Soldiers' Boards, but there are known to be many more Gurkhas living in this Province. From some other Provinces, also, no information could be obtained, so it is almost certain that the grand total of 384,138 is an under-estimate. The All-India Gurkha League, Dehra Dun, in its Bulletin No. 1 of 1931, estimates the number of Gurkhas living in British India as about three millions: it is not stated how this figure is arrived at, but it is almost certainly a gross exaggeration.

At the Census of 1921 there were some 270,000 Gurkhas living in British India; so that if the above figures are approximately correct the increase in the last ten years has been about 110,000. It is probable that the increase has been most heavy in Assam where it is known to be approximately 35 per cent. since 1921.

MAPS OF NEPAL.

The following maps of Nepal may be obtained on payment from the Map Record and Issue Office, Survey of India, 13, Wood Street, Calcutta :—

1. Maps on the scale of $\frac{1}{2}$ M or about 32 miles to 1 inch.

Price Rs. 4 per set (Political Edition).

„ Rs. 6 per set (Layered Edition).

2. Skeleton Map of Nepal (as issued with this volume).

Scale $\frac{1}{1,500,000}$ or about 24 miles to 1 inch.

Price Annas 6 per copy.

3. Maps in the 'India and Adjacent Countries' Series covering Nepal. Scale $\frac{1}{2}$ M or about 16 miles to 1 inch.

Five sheets of this series include the whole of Nepal.

Price Rs. 1-8 per sheet.

4. Map of Nepal (in 3 sheets) on the scale of 8 miles to 1 inch.

Price Rs. 4 per set. This map when joined up forms a good wall map.

5. Maps on the scale of 4 miles to 1 inch. Surveyed in 1928-30. Twenty-eight sheets cover the whole of Nepal.

Price Rs. 1-8 per sheet.

Numbers 4 and 5 above are the most useful maps for units.

APPENDIX 3.

TEXT OF THE TREATY OF 1923 BETWEEN NEPAL AND GREAT BRITAIN.

Whereas peace and friendship have now existed between the British Government and the Government of Nepal since the signing of the Treaty of Segowlie on the 2nd day of December one thousand eight hundred and fifteen; and whereas since that date the Government of Nepal has ever displayed its true friendship for the British Government and the British Government has as constantly shown its goodwill towards the Government of Nepal; and whereas the Governments of both the countries are now desirous of still further strengthening and cementing the good relations and friendship which have subsisted between them for more than a century; the two High Contracting Parties having resolved to conclude a new Treaty of Friendship have agreed upon the following Articles:—

Article 1.—There shall be perpetual peace and friendship between the Governments of Great Britain and Nepal, and the two Governments agree mutually to acknowledge and respect each other's independence, both internal and external.

Article 2.—All previous Treaties, Agreements, and Engagements, since and including the Treaty of Segowlie of one thousand eight hundred and fifteen, which have been concluded between the two Governments are hereby confirmed, except so far as they may be altered by the present Treaty.

Article 3.—As the preservation of peace and friendly relations with the neighbouring States whose territories adjoin their common frontiers is to the mutual interests of both the High Contracting Parties they hereby agree to inform each other of any serious friction or misunderstanding with those States likely to rupture such friendly relations, and each to exert its good offices as far as may be possible to remove such friction and misunderstanding.

Article 4.—Each of the High Contracting Parties will use all such measures as it may deem practicable to prevent its territories being used for purposes inimical to the security of the other.

Article 5.—In view of the long-standing friendship that has subsisted between the British Government and the Government of Nepal, and for the sake of cordial neighbourly relations between them, the British Government agrees that the Nepal Government shall be free to import from or through British India into Nepal whatever arms, ammunition, machinery, warlike material, or stores may be required or desired for the strength and welfare of Nepal and that this arrangement shall hold good for all time as long as the British Government is satisfied that the intentions of the Nepal Government are friendly and that there is no immediate danger to India from such importations. The Nepal Government, on the other hand, agrees that there shall be no export of such arms, ammunition, etc., across the frontier of Nepal either by the Nepal Government or by private individuals.

If, however, any Convention for the regulation of the Arms Traffic, to which the British Government may be a party, shall come into force, the right of importation of arms and ammunition by the Nepal Government shall be subject to the proviso that the Nepal Government shall first become a party to that Convention, and that such importation shall only be made in accordance with the provisions of that Convention.

Article 6.—No Customs duty shall be levied at the British Indian ports on goods imported on behalf of the Nepal Government for immediate transport to that country provided that a certificate from such authority as may from time to time be determined by the two Governments shall be presented at the time of importation to the Chief Customs Officer at the port of import setting forth that the goods are the property of the Nepal Government, are required for the public service of the Nepal Government, are not for the purpose of any State monopoly or State trade, and are being sent to Nepal under orders of the Nepal Government.

(ii) The British Government also agrees to the grant in respect of all trade goods imported at British Indian ports for immediate transmission to Kathmandu without breaking bulk *en route* of a rebate of the full duty paid, provided that in accordance with arrangements already agreed to between the two Governments, such goods may break bulk

for repacking at the port of entry under Customs supervision in accordance with such rules as may from time to time be laid down in this behalf. The rebate may be claimed on the authority of a certificate signed by the said authority that the goods have arrived at Kathmandu with the Customs seals unbroken and otherwise untampered with.

Article 7.—This Treaty, signed on the part of the British Government by Lieutenant-Colonel W. F. T. O'Connor, C.I.E., C.V.O., British Envoy at the Court of Nepal, and on the part of the Nepal Government by General His Highness Maharaja Sir Chandra Shumshere Jung Bahadur Rana, G.C.B., G.C.S.I., G.C.M.G., G.C.V.O., D.C.L., Thong-lin-Pimma-Kokang-Wang-Syan, Prime Minister and Marshal of Nepal, shall be ratified and the ratification shall be exchanged at Kathmandu as soon as practicable.

Signed and sealed at Kathmandu, this the Twenty-first day of December in the year one thousand nine hundred and twenty-three Anno Domini corresponding with the sixth Paush Sambat Era one thousand nine hundred and eighty.

The Exchange of the Ratified Copies of the above Treaty was carried out at Kathmandu on the 8th April 1925.

APPENDIX 4.

LIST OF POST OFFICES IN NEPAL.

Kathmandu	Central Post Office, Nepal City, and General Post Office for the whole of Nepal.
Amlekhganj	} On the main road from India to Nepal. In the Nepal Valley.
Bhimphedi	
Bhatgaon	

The Eastern Hills.

Bhojpur	Dolakha	Sindhuli
Chainpur	Ilam	Taplejung
Dhulikhel	Lyang Lyang	Therthum
Dhankuta	Okbaldhunga	

The Western Hills.

Baglung	Darchula	Palpa
Baitadi	Dhading	Piuthan
Bandipur	Doti	Pokhara
Dadeldhura	Gurkha	Riri
Dailekh	Jumla	Ririkot
Dahban	Karnali	Syanjha
Dangsallyan	Kunchha Parewadandra	Thakdan
		Tirsuli

The Northern Hills.

Choutara	Rasuwa	Tatopani
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The Eastern Terai.

Anarmani	Hanuman nagar	Kalaiya
Bijaipur	Jaleshwar	Rangeli
Biratnagar	Jhapa	Sarlahi
Birganj (Raksal)	Kadarbana	Sirha
		Udaipur

The Western Terai.

Bankey Nepalganj	Dhundua Pahar	Sherganj
Bardia	Kailali	Shewraj
Bethari	Kanchanpur	Toulihawa
Butwal (Batauli)	Parasi	

Letters addressed to persons residing within four miles of any of these post offices are delivered on arrival by the postal messengers (*kulāk*); but for persons living beyond this radius, unless letters are previously called for, they will only be sent by the postal authorities, by special messenger twice each month. The Postmaster will, however, inform villagers passing the Post Office that letters for certain villages are awaiting delivery, so that the addressee may come for his letter if he wishes to do so.

The following Nepalese postage stamps are procurable : two, four, eight, and sixteen pice. Postage for letters is 4 pice per tola.

Letters sent for delivery through the Nepal Post Office should be enclosed in two covers. The inner cover should be addressed in Nepali to its destination and should have Nepalese stamps affixed to it. The outer cover should be addressed in English or vernacular to the Postmaster, The British Legation, Kathmandu, Nepal, *vid* Raxaul, Bengal and North-Western Railway, with the requisite Indian postage stamp affixed. All such letters received by the Postmaster, Nepal, will be transferred without delay to the Nepal General Post Office at Kathmandu for onward transmission. The Nepalese authorities at Bethari, in the Western Terai, collect letters, telegrams, etc., daily from Nautanwa, and send them on to places in the Palpa District as necessary. Letters sent in this way are, of course, delivered more quickly than if sent *vid* Kathmandu. Correspondence should be addressed to the Bada Hakim of Bethari, *vid* Nautanwa Post Office, District Gorakhpur, U. P. Letters for Ilam and adjacent districts of Eastern Nepal are collected by the Nepalese authorities daily from Jor Pokhri Post Office, District Darjeeling.

Nepalese stamps are obtainable through the British Legation Office.

It may be noted, however, that the normal channel of communication between serving soldiers and their homes, as also between the Recruiting Officer and pension claimants, etc., is by means of leave and furlough men and recruiters. Important communications might well be sent by both means. Generally speaking, it seems to take about three months for a letter from British India to reach any of the hill districts if sent through the Nepalese Post Office.

APPENDIX 5 (A).

DISTANCES IN DAYS FROM KURAGHAT (GORAKHPUR) TO ZILLAS OF CENTRAL NEPAL.

Tehsil.	Zilla.	Days.	—
No. 1 West	All Zillas . . .	20	From Kathmandu approx. 3 days.
No. 2 West	Gurkha . . .	16	" " " 5 days.
. . .	Lamjung . . .	16	" " " 7 days.
No. 3 West	Dhor . . .	13	
. . .	Kaski . . .	13	
. . .	Rising-Ghiring . .	13	
. . .	Tanhu . . .	13	
No. 4 West	Bhirkot . . .	10	
. . .	Gaerhung . . .	10	
. . .	4,000 Parbat . . .	16	
. . .	Pallo Nawakot . .	10	
. . .	Payung . . .	10	
. . .	Sataun . . .	10	
Gulmi . . .	Argha . . .	10	
. . .	Dhurkot . . .	10	
. . .	Galkot . . .	16	
. . .	Gulmi . . .	10	
. . .	Isma . . .	10	
. . .	Khanchi . . .	10	
. . .	Musikot . . .	10	
. . .	4,000 Parbat . . .	16	
Palpa . . .	Palpa . . .	6	
Piuthan . .	Piuthan . . .	13	
Sallyan . .	Sallyan . . .	13	
Dullu Dailekh .	Dullu Dailekh . .	12	

Average day's march taken as 16 miles.

APPENDIX 5 (B).

APPROXIMATE DISTANCES IN DAYS FROM KURAGHAT, LAHERIA SERAI AND
DARJEELING TO THUMS OF EASTERN NEPAL.

Zilla and Tehsil.	Thums.	Days Kuraghat.	Days Laheria Sera.	Days Darjeeling.
Dhulikhel . No. 1 East.	All (not recruited) . . .	...	10 to 16	22 to 26
Lyang Lyang No. 2 East.	Alampur	11	8	23
	Barha Khuwa	11	8	23
	Baruatalimal	11	8	24
	Betali	10	8	19
	Bhedpur	9	7	19
	Bhimkhori	9	6	19
	Bhirkot	10	6	19
	Bhuji	12	6	19
	Bijulikot	10	6	19
	Bulung	9	8	21
	Chainpur	9	8	21
	Chankhu	10	8	21
	Chisapani	10	9	19
	Charikot (Khimtikhola)	12	8	19
	Chisapani No. 2	10	9	19
	Chhyapa	10	9	19
	Dadhipatrika	10	8	19
	Ding Ding	10	7	21
	Dolakha	12	9	20
	Dumja	9	7	19
	Dumkot	7	6	19
	Ghoksila	9	8	22
	Gumu	8	7	21
	Haibar	8	7	19
	Harakpur	8	7	20
	Japhe	13	7	19
	Jhagwajholi	7	6	23
	Jhyaj	8	7	23
	Jiri	8	7	18
	Jyamirey	9	8	18
	Katakuti	7	6	21
	Khurkot	10	7	19
	Lyang Lyang (Ramechhap)	9	7	19
	Manthali	10	7	22
	Mati	8	7	21
	Mulkot	12	8	19
	Namadi	8	7	19
	Namdu	15	8	20
	Pakabas	10	8	21
	Palanchok	9	8	23
	Prangu	9	8	23
	Phalaney	9	8	20
	Pirti	12	8	21
	Ramkot	9	8	22
	Rupakot	10	8	20
	Salu	10	8	21
	Samra	12	8	20
	Simal Chour	7	6	21
	Simras	8	7	21

Approximate distances in days from Kuraghat, Laheria Serai and Darjeeling to Thums of Eastern Nepal—contd.

Zilla and Tehsil.	Thums.	Days Kuraghat.	Days Laheria Serai.	Days Darjeeling.
Lyang Lyang No. 2 East— contd.	Sindhuli	8	5	19
	Solu	9	8	19
	Sugnam	8	7	19
	Suri	8	7	20
	Tinpatan	8	8	21
	Tiplung	10	6	22
	Yam Ka Sthan	14	13	...
Okhaldunga No. 3 East.	Rahun Tilpung	10	9	17
	Bungnam	17	18	18
	Chenam	12	10	17
	Chisankhu	10	8	18
	Chowrasi	12	9	16
	Chuplu	8	7	18
	Guth	15	14	16
	Halesi	10	8	16
	Katti	9	12	16
	Khambu	13	12	14
	Khamtel	9	8	14
	Khartamcha	12	10	14
	Kotwal Gaon	12	11	15
	Kuwa Pni	8	7	18
	Lekkhani	12	11	14
	Majhuwa (Solma, Rawakhola)	10	9	16
	Ragni	11	10	14
	Rampur	9	8	14
	Rawadumre (Rawakhola)	12	9	14
	Satlung	8	7	16
	Solu	12	11	16
	Sorang	11	10	16
	Sotang	13	11	16
	Sugnam	9	8	16
	Taluwa	12	11	17
	Tilpung Katti	12	9	15
	Tingladip	11	10	16
	Taluwa Sokhu	12	11	17
	Tinpathan	8	7	15
	Udaipur	4	3	14
	Yubsan	9	8	16
Bhojpur No. 4 East.	Amchok	11	10	11
	Bokhim	9	8	14
	Chowdandi	9	8	14
	Chuichumba	11	10	14
	Diprung	11	10	14
	Hatuwa	9	8	11
	Khikamachha	9	7	12
	Khotang	8	7	14
	Kulung	12	9	14
	Phalikot (Dingla Sangpang)	11	10	12
	Powa Kesang	11	10	11
	Rasuwa	9	8	12
	Ratancha	12	10	11
	Sanu Majhuwa	9	8	14

Approximate distances in days from Kuraghat, Laheria Serai and Darjeeling to Thums of Eastern Nepal—concl'd.

Zilla and Tehsil.	Thums.	Days Kuraghat.	Days Laheria Serai.	Days Darjeeling.
Bhojpur No. 4 East— contd.	Siktel	9	6	9
	Thulo Majhuwa	9	8	12
	Udaipur	6	5	14
Dhankuta	Athrai (Khoikhola)	13	12	7
	Chhathar	9	8	7
	Dhankuta	9	8	6
	Dasmajhiya	11	10	9
	Dhulikharka	11	10	8
	Jalahara	8	7	7
	Khalsa	12	11	7
	Kalung Syhang	12	11	7
	Choubise	7	6	7
	Mitlung Pahar	7	6	7
	Mikabung	7	6	7
	Chainpur	13	12	10
	Panchmajhiya	13	12	10
	Subhaya Uttar	13	12	12
	Sankhuwa Uttar	16	15	12
	Mewakhola	16	15	9
	Maiwakhola	16	15	10
	Phedap (Tehrathum)	11	10	7
	Koyakhola (Phedap)	11	10	7
	Panchthar	11	10	5
	Tamarkhola	16	15	8
	Taplejung	15	14	7
	Yangrup	17	16	6
	Ilami (Charkhola)	11	10	2
	Maipar	11	10	2
	Phak Phok	11	10	4
	Puwa Par	11	10	3

NOTE.—Average day's march taken as 15 miles.

APPENDIX 5 (C.)

Details of Route from Raxaul to Kathmandu.

No. of Stage.	Name of Stage.	Distance in miles.		Remarks.
		Inter-mediate.	Total.	
1	Semrabaha	15 $\frac{1}{2}$	15 $\frac{1}{2}$	Immediately after leaving Raxaul bungalow cross bridge into Nepalese territory. At 2 miles pass village of Birganj. (Telephone office here connecting with Kathmandu and intermediate stations; Amlekganj Churia, and Sisagarhi. Headquarters of Nepal Government District Magistrate). At 7 miles, 9 miles and 13 miles cross streams by bridges. At 13 $\frac{1}{2}$ miles village of Parswa. At Semrabaha a small hamlet and drinking fountain supplied by a pipe line. Forest begins here. Road level throughout and among cultivation.
2	Amlekganj (formerly known as B h i chakhoh) (1,000 ft.)	8 $\frac{1}{2}$	24 $\frac{1}{2}$	Rising slightly through sparse woods. Drinking fountain every 2 miles. Amlekganj small hamlet with Nepal Government Railway terminus. Nepalese rest-house, unfurnished. Drinking fountain. Road practicable for motors, carriages and carts, but very bad going.
3	Churia (2,100 ft.)	6 $\frac{1}{2}$	31	Cross low kotal. Road cut out on hill side above river bed, rising all the way. It crosses from right bank to left at 2 miles and thence follows left bank, but crosses and recrosses river bed. At 2 miles 2 bridges within 300 yards. At Churia small hamlet and rest-house furnished. Drinking water bad. Road practicable for motors, carriages and carts except during short periods of heavy rain.
4	Hिताura (1,500 ft.)	6 $\frac{1}{2}$	37 $\frac{1}{2}$	Steep rise and descent through tunnel over kotal. Road runs on right bank above river bed and then through forest descending all the way to where the Karro River is crossed at $\frac{1}{2}$ mile by iron girder bridge. Hitaura small hamlet. Road generally practicable for motors, carriages and carts. Iron girder bridge of 4 spans 100 yards long before passing through large village Suparitar halfway between Hitaura and Bhainsa-Dobhan.

Details of Route from Razaul to Kathmandu—contd.

No. of Stage.	Name of Stage.	Distance in miles.		Remarks.
		Inter-mediate.	Total.	
5	Bhainsa-Dobhan.	7	44½	Cross Samri river at 1 mile and Rapti river by bridge at Bhainsa-Dobhan. Road is cut out along hill side above Rapti river following left bank up to Bhainsa-Dobhan then crossing to right, and rising gradually. At Bhainsa-Dobhan small village and bazar. Road generally practicable for motors, carriages and carts. New Dharmasala on the Bhimphedi side of Bhainsa-Dobhan.
6	Bhimphedi (3,650 ft.)	7	51½	Pass hamlets of Nimbuatar at 2 miles and Dhokaphedi at 5 miles. Bhimphedi small village and bazar. Motor and Cart road ends here.
7	Sisagarhi (3,875 ft.)	3	54½	Steep rise of 2,225 feet to Sisagarhi, beautifully situated on spur commanding fine view. Small bazar and furnished rest-house. Nepalese Fort and barracks and headquarters of Nepal Government District Magistrate.
8	Chitlang (6,125 ft.)	9½	63½	Rise of 300 to 400 feet to Chisapani pass. Long steep descent to valley up which road runs to Markhu, crossing river at intervals. Pass hamlets of Kulikhani at 3½ miles and Markhu at 5½ miles. At Markhu a Nepalese Government rest-house unfurnished. Here road leaves river and ascends over plateau, descending again the other side and thence rising gradually to village of Chitlang.
9	Thankot (5,372 ft.)	5½	69	Long steep rise of 1,575 feet to Chandragiri pass (7,700 feet) commanding magnificent view of Kathmandu, the Valley of Nepal and snowy ranges beyond. Thence an easy descend of 2,950 feet by good road suitable for dandy or pony to Thankot, where carriage road to Kathmandu begins.
10	Kathmandu (4,350 ft.)	8	77	Carriage and motor road gradually descending through cultivation.

APPENDIX 6.
RECRUITING STATISTICS.
Table A.

Table showing the number, clan, average age, height, and chest measurement of recruits enlisted in Western and Eastern Nepal from October 15th, 1886, to the end of Recruiting Season, 1934-35.

Recruiting Season.	WESTERN NEPAL.												EASTERN NEPAL.												TOTAL.					
	NUMBER AND CLASS OF RECRUITS.						AVERAGE.						NUMBER AND CLASS OF RECRUITS.						AVERAGE.											
	Magars.	Gurungs.	Others.	Total.	Age.	Height.	Chest.	Magars.	Gurungs.	Limbias.	Rais.	Others.	Total.	Age.	Height.	Chest.	Magars.	Gurungs.	Limbias.	Rais.	Others.	Total.	Age.	Height.	Chest.					
1886-87	No records.			1,682	18.88	5'2.39"	32.30"															1,682	18.88	5'2.39"	32.30"					
1887-88	"			1,025	19.12	5'2.70"	32.00"															1,025	19.12	5'2.70"	32.00"					
1888-89	623	226	24	872	18.37	5'3.21"	33.50"															872	18.37	5'3.21"	33.50"					
1889-90	725	264	16	1,007	18.43	5'2.83"	33.91"															1,007	18.43	5'2.83"	33.91"					
1890-91	1,054	433	110	1,607	18.45	5'3.37"	34.29"						39	No records.	No records.	No records.						1,609	Records incomplete.							
1891-92	926	371	300	1,597	18.31	5'3.08"	8'4.5"						189	"	"	"	"					1,768	"	"	"					
1892-93	613	383	263	1,259	18.21	5'3.77"	33.76"						602	"	"	"	"					1,732	"	"	"					
1893-94	485	257	139	881	18.13	5'3.62"	33.70"						703	"	"	"	"					1,731	"	"	"					
1894-95	498	247	356	1,101	18.74	5'3.95"	33.77"	94	91	820	225	142	782	18.76	5'3.03"	33.91"	592	338	230	225	409	1,883	18.75	5'2.68"	33.83"					
1895-96	412	202	211	825	18.66	5'3.84"	33.66"	91	91	263	213	160	838	18.90	5'3.18"	33.19"	303	293	203	213	301	1,073	18.96	5'3.46"	33.38"					
1896-97	460	272	289	1,029	18.91	5'3.88"	34.07"	47	68	107	160	139	631	18.91	5'3.30"	33.79"	516	333	197	160	305	1,564	18.92	5'3.48"	33.09"					
1897-98	495	276	81	852	18.18	5'3.80"	34.03"	55	46	220	164	71	545	18.74	5'3.10"	33.73"	560	323	229	164	162	1,437	18.91	5'3.40"	33.96"					
1898-99	635	385	145	1,165	18.23	5'3.60"	34.00"	33	32	147	110	55	377	18.76	5'3.34"	33.63"	668	417	147	110	200	1,605	18.90	5'3.44"	33.90"					
1899-1900	620	323	160	1,103	18.43	5'3.61"	33.75"	70	63	246	236	163	767	18.90	5'3.08"	33.63"	698	375	246	236	312	1,850	18.90	5'3.38"	33.70"					
1900-01	671	361	168	1,200	18.89	5'3.74"	33.60"	83	66	199	206	96	619	18.47	5'3.01"	33.84"	734	417	199	206	264	1,810	18.90	5'3.40"	33.95"					
1901-02	837	217	122	1,176	18.46	5'3.75"	33.64"	83	56	117	132	65	390	18.50	5'3.23"	34.41"	420	246	117	132	197	1,102	18.46	5'3.65"	33.10"					
1902-03	673	346	108	1,127	18.35	5'3.22"	33.72"	54	30	357	269	83	761	17.99	5'2.76"	33.48"	632	336	357	269	107	1,700	18.91	5'3.03"	33.67"					
1903-04	517	346	39	902	18.15	5'3.35"	33.23"	67	53	238	203	54	673	19.13	5'3.08"	33.43"	684	399	238	203	143	1,035	19.14	5'3.30"	33.21"					
Total, 1886-87 to 1903-04.	Records incomplete.						9,360	18.47	5'3.23"	No records.						1,754	No records.	Records incomplete.						11,134	Records incomplete.	1	Records incomplete.	1		
Total, 1884-85 to 1903-04.	6,328	2,977	1,666	9,935	18.27	5'3.61"	33.75"	688	547	2,217	1,976	1,006	6,798	18.98	5'3.08"	33.78"	5,015	3,624	2,217	1,076	2,772	16,374	19.37	5'5.41"	33.73"					
Total.	Records incomplete.						19,315	18.27	5'3.48"	Records incomplete.						9,113	Records incomplete.	Records incomplete.						27,428	Records incomplete.	6	Records incomplete.	6		

TABLE A—*contd.*

Reporting Station.	WESTERN NEPAL.										EASTERN NEPAL.										TOTAL.						Remarks.								
	NUMBER AND CLASS OF RECRUITS.					AVERAGE.					NUMBER AND CLASS OF RECRUITS.					AVERAGE.					NUMBER AND CLASS OF RECRUITS.					AVERAGE.									
	Thakurs.	Chetris.	Magars.	Gundags.	Others.	Total.	Age.	Height.	Chest.	Thakurs.	Chetris.	Magars.	Gundags.	Others.	Total.	Age.	Height.	Chest.	Thakurs.	Chetris.	Magars.	Gundags.	Others.	Total.	Age.	Height.		Chest.							
1040-05	...	...	1,061	688	*576	2,607	18'38"	5'3'34"	33'21"	...	...	60	19	133	127	...	16	364	18'46"	5'3'60"	32'86"	...	...	1,111	666	133	127	...	984*	3,021	18'30	5'3'31"	33'03"	* Includes Thakur and Chetris.
1005-06	...	...	634	413	*538	1,130	18'14"	5'3'25"	33'04"	...	...	83	50	943	222	...	00	706	18'63"	5'3'15"	33'50"	...	...	656	463	343	222	...	1,430*	1,858	18'18	5'3'06"	33'15"	30 Special collections included in total from various S's.
1005-07	40	54	710	323	6	1,155	17'79"	5'3'31"	33'37"	1	...	34	27	180	171	...	56	488	18'04	5'3'13"	33'32"	60	84	753	385	110	171	...	61	1,673	18'01	5'3'15"	33'20"		
1007-08	68	138	961	710	12	1,745	17'72"	5'3'35"	33'15"	...	...	65	62	544	697	64	66	1,807	18'21	5'3'11"	33'17"	68	138	1,016	638	544	697	54	77	3,132	17'07	5'3'23"	33'10"	
1008-09	63	124	697	644	11	1,678	17'70"	5'3'35"	33'13"	...	...	66	63	466	540	49	70	1,702	18'30	5'3'55"	33'72"	63	143	933	707	480	550	49	50	2,680	17'56	5'3'45"	33'08"	
1100-10	67	71	625	521	7	1,251	17'74"	5'3'71"	33'15"	10	24	29	213	441	68	73	676	18'31	5'3'24"	33'20"	57	81	619	559	243	441	68	60	2,160	17'06	5'3'52"	33'32"	
1010-11	44	73	601	440	3	1,103	17'60"	5'3'38"	33'19"	1	31	9	110	103	30	13	387	18'43	5'3'47"	33'33"	44	74	625	458	110	103	30	16	1,650	18'28	5'3'40"	33'38"	25 "Special" included in total from various S's.
1015-12	08	65	430	308	3	816	17'02"	5'3'34"	33'06"	3	34	33	256	431	20	68	533	18'00	5'3'68"	33'38"	08	60	464	400	256	431	20	61	1,767	17'40	5'3'48"	33'37"	44 Do.
1015-13	30	67	608	470	4	1,259	17'59"	5'3'31"	33'51"	8	20	34	51	238	280	16	35	606	18'41	5'3'79"	33'40"	38	93	703	531	238	280	16	39	1,624	17'07	5'3'40"	33'36"	53 Do.	

TABLE A—*contd.*

Breeding Season.	WESTERN NEPAL.											EASTERN NEPAL.											TOTAL.																					
	NUMBER AND CLASS OF HICUTS.											NUMBER AND CLASS OF BECUTS.											NUMBER AND CLASS OF BECUTS.											TOTAL.										
	Thakra s.	Chhetia.	Magara.	Gurung.	Limbua.	Bala.	Burwar.	Nearwa.	Tamang.	Other.	Total.	Age.	Height.	Chest.	Thakra s.	Chhetia.	Magara.	Gurung.	Limbua.	Bala.	Burwar.	Nearwa.	Tamang.	Other.	Total.	Age.	Height.	Chest.	Thakra s.	Chhetia.	Magara.	Gurung.	Limbua.	Bala.	Burwar.	Nearwa.	Tamang.	Other.	Total.	Age.	Height.	Chest.		
1915-16 . . .	61	115	521	379	13	55	1	3	1,158	17-19	5'3-5'6"	31-36"	0	14	70	55	230	363	23	...	42	805	18-21	5'3-5'6"	31-36"	70	120	501	454	3	415	23	45	1,035	18-20	5'3-6"	31-36"			
1916-17 . . .	205	527	3,750	1,381	123	362	54	8	6,660	19-22	5'3-5'8"	32-37"	34	154	222	154	706	254	64	...	384	3,103	19-25	5'3-5'9"	32-37"	520	1,421	5,072	1,505	538	1,340	148	302	6,272	19-25	5'3-5'9"	31-36"			
1917-18 . . .	638	1,008	6,180	2,344	45	31	131	427	103	103	14,500	20-24	5'4-5'7"	32-37"	69	210	360	102	703	979	108	...	973	3,757	20-25	5'3-5'8"	33-37"	900	4,374	6,546	1,500	748	1,389	232	437	603	855	16,260	20-24	5'3-5'11"	33-37"			
1918-19 . . .	366	1,366	4,110	1,750	6	313	33	115	712	50	9,598	19-26	5'3-5'6"	32-37"	113	668	594	331	680	1,066	116	...	1,010	4,786	20-23	5'3-5'9"	33-37"	460	2,273	4,704	1,031	665	1,386	140	113	779	1,000	13,600	19-20	5'3-5'10"	31-36"			
1919-20 . . .	331	1,510	3,545	1,067	...	177	44	300	604	180	8,654	19-23	5'2'7'8"	31-37"	81	604	635	319	704	1,254	131	...	1,095	5,020	20-26	5'2'7'8"	31-36"	423	2,420	5,060	2,016	704	1,431	335	500	604	9,004	14,804	19-20	5'2'7'9"	31-36"			
1920-21 . . .	90	621	640	650	...	38	13	76	180	68	3,100	19-18	5'2'7'8"	31-36"	13	323	133	144	601	536	63	457	340	2,505	20-72	5'2'7'7"	31-36"	108	716	846	649	601	574	74	76	687	311	4,405	19-24	5'2'7'9"	31-37"			

*Table A—contd.

Residing Sample.	WESTERN NEPAL.										EASTERN NEPAL.										TOTAL.										REMARKS					
	NUMBER AND CLASS.					AVERAGE.					NUMBER AND CLASS.					AVERAGE.					NUMBER AND CLASS.					AVERAGE.										
	Thakurs.	Chetris.	Magars.	Gurungs.	Others.	Total.	Age.	Height.	Weight.	Chet.	Thakurs.	Chetris.	Magars.	Gurungs.	Others.	Total.	Age.	Height.	Weight.	Chet.	Thakurs.	Chetris.	Magars.	Gurungs.	Others.	Total.	Age.	Height.	Weight.	Chet.						
1911-20.	109	505	2,411	1,012	333	5,120	18.22	5'-2'38"	32'10"	34'09"	4	57	102	123	483	505	40	197	1,001	19'00	5'-3'20"	33'57"	35'30"	203	622	2,513	1,735	497	714	01	376	0,721	18'01	5'-2'84"	32'57"	34'78"
1921-30.	10	61	424	210	271	961	18.46	5'-2'97"	32'29"	34'23"	...	36	50	85	336	349	3	101	960	18'75	5'-2'87"	33'00"	35'06"	15	97	484	205	336	349	3	363	1,847	18'70	5'-2'62"	32'55"	34'54"
1931-40.	45	85	718	431	57	1,326	18.11	5'-2'97"	32'20"	35'03"	...	2	5	1	167	246	39	3	463	18'05	5'-3'31"	33'30"	35'21"	45	87	723	432	167	240	30	60	1,799	19'82	5'-3'57"	32'02"	34'02"
1941-50.	67	112	861	580	126	1,758	17.99	5'-3'03"	32'73"	34'73"	...	3	1	...	188	278	2	59	530	19'26	5'-3'36"	33'15"	34'98"	67	114	865	589	188	278	2	185	2,288	18'42	5'-3'47"	32'57"	34'52"
1951-60.	41	108	634	472	53	1,308	17.71	5'-3'40"	31'70"	34'70"	...	...	2	1	150	238	...	13	404	18'53	5'-2'86"	32'70"	34'22"	41	108	636	473	150	238	...	00	1,712	17'80	5'-3'33"	31'00"	34'70"
1961-70.	48	145	615	505	60	1,379	17.55	5'-3'45"	32'05"	34'81"	...	...	6	15	174	361	11	5	572	18'32	5'-3'78"	33'15"	35'30"	48	145	621	517	174	361	11	74	1,951	18'10	5'-3'72"	32'04"	35'20"
1971-80.	59	138	594	479	47	1,317	17.09	5'-3'19"	31'97"	34'77"	...	2	4	10	113	311	49	9	468	18'43	5'-4'17"	32'00"	34'72"	59	149	603	507	142	405	78	84	2,027	19'03	5'-3'40"	31'57"	34'45"
1981-92.	51	96	513	572	162	1,354	17.41	5'-3'55"	32'35"	34'95"	...	2	9	25	185	252	30	29	582	18'2	5'-4'31"	32'74"	35'12"	51	110	542	506	177	240	34	349	2,109	17'40	5'-3'68"	32'73"	35'19"

* Includes Followers, Recruit Boys and Recruits for miscellaneous units.

*Table A—*contd.*

Breeding Season.	WESTERN NEPAL.										EASTERN NEPAL.										TOTAL.												
	NUMBERS AND CLAS.					AVERAGE.					NUMBERS AND CLAS.					AVERAGE.					NUMBERS AND CLAS.					AVERAGE.							
	Thakurs.	Chetris.	Magars.	Garungs.	Others.	Total.	Age.	Height.	Chest.	Thakurs.	Chetris.	Magars.	Garungs.	Limbus.	Rais.	Sunwars.	Others.	Total.	Age.	Height.	Chest.	Thakurs.	Chetris.	Magars.	Garungs.	Limbus.	Rais.	Sunwars.	Others.	Total.	Age.	Height.	Chest.
1927-28 . . .	49	107	805	639	6*	1,109	17-20	5'-3-30"	33-34"	...	...	...	9	136	360	89	6	603	17-16	5'-3-17"	34-00"	49	107	805	538	180	360	30	10	1,099	17-46	5'-3-17"	33-60"
1928-29 . . .	63	113	819	437	7	1,199	17-39	5'-3-30"	31-60"	...	1	2	4	194	184	90	15	459	17-35	5'-3-30"	34-00"	63	114	831	441	194	184	30	23	1,054	17-52	5'-3-15"	31-00"
1929-30 . . .	43	94	819	443	4†	1,103	17-03	5'-3-30"	31-00"	...	2	1	4	133	163	38	9	353	17-08	5'-3-30"	31-60"	43	90	830	447	133	163	38	10	1,441	17-04	5'-3-30"	31-41"
1930-31 . . .	60	103	643	683	4	1,097	17-4	5'-3-30"	31-0"	...	1	4	5	139	249	20	2	425	17-15	5'-3-30"	33-31"	60	104	653	698	139	160	36	8	8,001	17-47	5'-3-30"	32-17"
1931-32 . . .	43	107	719	817	3	1,390	17-01	5'-2-30"	31-54"	...	1	1	5	140	173	0	0	341	17-8	5'-3-31"	33-42"	43	108	711	623	146	173	0	13	1,231	17-10	5'-3-17"	31-03"
1932-33 . . .	38	104	604	441	6†	1,193	17-40	5'-3-30"	31-08"	...	...	2	2	211	179	59	15	468	17-13	5'-3-30"	33-41"	38	104	606	416	211	179	59	21	1,054	17-67	5'-3-31"	33-01"
1933-34 . . .	65	121	485	385	2	1,058	17-46	5'-3-30"	32-30"	...	2	5	5	83	76	5	9	184	17-14	5'-3-31"	33-19"	65	123	490	390	82	76	5	11	1,042	17-67	5'-3-10"	32-14"
1934-35 . . .	63	95	545	428	1	1,131	17-13	5'-2-30"	31-60"	...	3	4	13	177	244	35	9	474	17-13	5'-3-30"	33-33"	63	97	549	441	177	244	35	10	1,065	17-47	5'-3-10"	32-38"

REMARKS.	* Includes 1 Limbu.
	† With effect from 1927-28 measurements only is shown.

REMARKS.

* Includes 1 Limbu.
† With effect from 1927-28 measurement only is shown.

† Includes 3 Limbus.

‡ Includes 2 Rais and 1 Limbu.

* Excludes Followers, Hermit Boys & Boylets for miscellaneous units.

TABLE B.

SUMMARY OF GURKHA RECRUITING 1914 TO 1918, AND 1919 TO TERMINATION OF GREAT WAR.

Name of Depot.	Army.	Assam Rifles.	Burma M. P.	Total.	Total No. of rejections.	Grand total brought in.	BROUGHT IN BY					Remarks.	
							Recruiters.	Special Recruiters.	Nepal Government.	Fullough men.	Discharged men.		Reservists.
Western Nepal Recruiting Depot.	85,222	...	2,687	87,909	26,096	114,005	104,268	1,214	7,406	1,103	...	12	To the Armistice. November 1918.
	11,841	2,526	2,798	17,165	5,038	22,203	15,476	3,339	2,264	1,122	2	...	
Total	97,063	2,526	5,485	105,074	31,134	136,208	119,744	4,553	9,672	2,225	2	12	

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Western Nepal Recruiting Depot.	7,064	7,064	11,361	18,425	18,425	To the Termination of War.
Eastern Nepal Recruiting Depot.	2,337	34	56	2,427	1,284	3,711	3,594	117	...	...	...	...
Total	9,401	34	56	9,491	12,645	22,136	22,019	117	...	...	...	...
GRAND TOTAL	106,464	2,560	5,541	114,565	43,779	158,344	141,768	4,670	9,672	2,225	2	12	

APPENDIX 7.

A BIBLIOGRAPHY OF NEPAL.¹*A. Books dealing with the country and the People.*

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- Bruce, Major (now Brig.-Gen.) *Twenty years in the Himalayas*. London, 1910. Foreword to "The Gurkhas", Northey and Morris q. v.
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- * Das, Sarat Chandra *Journey to Lhasa and Central Tibet*. London, 1901. A most interesting book, particularly those portions dealing with Eastern Nepal, through which the author travelled.
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¹ This list is believed to contain all the books on Nepal in the principal languages of Europe which have up to date been published. It is extracted from my complete Bibliography, containing manuscripts, and articles in magazines and journals, published in the *Journal of the Royal Central Asian Society*, Vol. 18. October 1931

* The most useful books have been marked with an asterisk.

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- Miscellaneous Essays. London, 1880. Contains: On the Kiranti Tribe of the Central Himalaya: On the Koch, Bodo, and Dhima Tribes: On the Law and Legal Practice of Nepal.
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*The most useful books have been marked with an asterisk.

C. Selected list of books on Tibet.

- Bell, Sir Charles . . . Tibet Past and Present. Oxford, 1924, Reprint, 1927.
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